



Is This the Kingdom of God?

By Brian E R Limmer

Is this the way to the kingdom of God?

They asked him, "Lord, will you restore the kingdom to Israel now?" He answered, "That is for the father to decide, He has fixed the time and date and it is on his authority alone to implement. In the meantime, you have the message and the Holy Spirit, witness first in Jerusalem, go on to Judea and Samaria, and then to the end of the earth."

Act 1: 6-8

©

March 2022

This book is copyright: Brian E. R. Limmer (Limmer's Loft Publishing)

© Limmer's Loft Publishing

Name	Pictograph	Meaning	Name	Pictograph	Meaning
Aleph		Ox / strength / leader	Lamed		Staff / goad / control / "toward"
Bet		House / "in"	Mem		Water / chaos
Gimmel		Foot / camel / pride	Nun		Seed / fish / activity / life
Dalet		Tent door / pathway	Samekh		Hand on staff / support / prop
Hey		Lo! Behold! "The"	Ayin		Eye / to see / experience
Vav		Nail / peg / add / "And"	Pey		Mouth / word / speak
Zayin		Flow / weapon / cut off	Tsade		Man on side / desire / need
Chet		Tent wall / fence / separation	Qof		Sun on horizon / behind
Tet		Basket / snake / surround	Resh		Head / person / first
Yod		Arm and hand / work / deed	Shin		Eat / consume / destroy
Kaf		Palm of hand / to open	Tav		Mark / sign / covenant



THE HEBREW ALPHABET					
UNITS		TENS		HUNDREDS	
Aleph	א = 1	Yod	י = 10	Koph	פ = 100
Beth	ב = 2	Kaph	כ ך = 20	Resh	ר = 200
Gimel	ג = 3	Lamed	ל = 30	Shin	ש = 300
Daleth	ד = 4	Mem	מ ם = 40	Tau	ט = 400
He	ה = 5	Nun	נ ן = 50	Kaph	ך = 500
Vau	ו = 6	Samech	ס = 60	Mem	ם = 600
Zayin	ז = 7	Ayin	ע = 70	Nun	ן = 700
Cheth	ח = 8	Pe	פ ף = 80	Pe	ף = 800
Teth	ט = 9	Tsadi	צ ץ = 90	Tsadi	ץ = 900

*The progression of pictures
into Hebrew language*

Illustration 1: Progression of Language

PREFACE

If I say H₂O, I expect you might reply, Water?

In doing so you will have translated from scientific language into English.

From early days, (presuming you speak English), when you saw water, you were taught to conceptualize the substance with the word. We might say, the physical world carries into the mental and spiritual realm, by a word. Even if you cannot see water in the immediate physical location, it lives on in the spiritual and mental imagination via a word.¹ Water has a reality in both the physical and the spiritual realm.

Representing words by written signs or symbols, began around three-thousand-three-hundred^{BC}. Writing started simultaneously, but independently, in three places at one time. There is plenty of evidence of gods, authorities, domains, and kingdoms, occupying the minds of people before then, but without documentation, we can only guess at the character and nature of these gods. We can better understand what Hebrew people thought from the expression of words they used. These, 'captured pictures', help us understand today, what the society gossip and cultural teaching of that time was. This is important if we want to contrast the consensus of world opinion, with the revelation given to the writer of Genesis when he documented the foundational Hebrew revelation. It helps to separate Hebrew from existing Babylonian, Egyptian and Sumerian religions. But, the onus is on us to go back, as closely as we can, to the understandings and mental concepts of their day. It is foolish to think they could write with our culture and time in mind.

Hebrew Words and their DNA

We can notice here that scientific language has a big advantage over English. Whereas English only associates a word with a subject or object, Scientific language contains all the constituent parts of the component. The 'DNA' of water has two hydrogen molecules united with one oxygen molecule to make the substance (H_2O). I could write a scientific sentence as $CO_2 H_2O$, which translated into English would equal 'Fizzy Water', (or carbon dioxide and water in the right quantities). Ancient Hebrew language, which precedes scientific language by a long chalk, is the only other language in the world to work like scientific language. It also contained DNA within its words.

For example Using the diagram page :

Water in Hebrew is, מים (Ma'im). The first letter, in its earliest Semantic pictograph, is waves (water). This pictograph conceptualized: liquid, sea, 'mighty and massive' (from the size of the sea), and chaos from the stormy nature of the sea.²

The second letter³ developed from the early Semitic pictograph, (a strong arm and hand), adds to the meaning of the word. This carried the concept 'power', 'command', and 'to toil against adversity', a concept gained from the experience of combating or exploiting the waves.

The third letter⁴ started life as a fish. This picture has the concepts: seed, life, fish and 'reward' or 'Harvest'.

One word, Ma'im, carries within it the story of Genesis-one. The DNA of this one word (Ma'im), carries within its concept: 'Chaos tamed, by a command of power, brought order and seeded life to produce a harvest'.⁵ But it does not stop there because the same concept remains true into the New-Testament, when Jesus says:

"I assure you, everyone must be born again. Anyone who is not born again cannot be in God's kingdom." Nicodemus said, "How can a man who is already old be born again? Can he go back into his mother's womb and be born a second time?" Jesus answered, "Believe me when I say that everyone must be born from water and the Spirit. Anyone who is not born from water and the Spirit cannot enter God's kingdom. The only life people get from their human parents is physical. But the new life that the Spirit gives a person is spiritual.

No wonder Jesus was surprised! How could a recognized master-teacher of Israel not understand the foundational teaching that the physical baby was born of water and the spiritual life is born of the spirit of God⁶, who hovered over those waters.⁷ We will explore later the concept of a physical realm remaining chaotic unless the spiritual brings it to order. But in preface, the Scriptures were written to the audience of their day, not to our day. By that I mean it is unreasonable to assume the writer could appeal to twenty-first century concepts in the minds of modern humans, because they had not been formed then. No, the onus is on us to understand the norms and conversations of their day in order to extract the principles they set down. Equally, the writers compiled scripture over one-thousand-five-hundred years, so we have a moving target of concepts to keep up with.

Genesis, for example, was written down, at the time Babylonians and Egyptian views held sway, and when Hebrews were forming the History of their own nation.⁸ The Hebrew nation traced its ancestry back through the patriarchs to Adam. Based on the stories handed down within its nation and the education it had drawn from surrounding nations, it compiled its history in the light of its heritage. Moses, educated in the Egyptian University and familiar with Babylonian academics, also drew from the writings and teachings from Hebrew Archives⁹.

While it is a primary concept that: *'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness'*,^{[10](#)} this concept does not assume it was done like a glass on an Ouija board. Holy men of God penned scriptures, motivated by the Holy Spirit. The insight of the Holy Spirit, in words, 'came alive' to the people, because words can carry power and understanding from one person to another. 'God-breathed' is the Hebrew way of saying, 'came alive'.^{[11](#)}

That words have power, was brought home to me, when, as a family, we took a young lady to Wales with us on holiday. Climbing a rather steep road, she went down on her hands and knees to climb. Her mother had told her, she would not be able to climb the mountains of Wales and the power of those words had so held her bound, this was her reaction. Inanimate words can carry living power to accomplish their objective. Later we will examine the power of blessing and cursing within the kingdom of God.

Writers wrote within a common vocabulary, a common education, a common writing skill, and a common interpretation of creation. It was a common understanding of the civilizations of that day. It would be grossly unfair to interpret scripture as if it was written for our modern scientific dominated understanding of the world. It was written to an audience of that time. It was a common basic education of those days, to see insights, life, power, and truths as eternal. Human language, knowledge, and understanding, moved on. Our understanding of the Kingdom-of-God has come to us through a distancing of two understandings. Principles are established in Genesis and are for all time, but our understanding of them requires we travel back in time and nature to understand the eternal principles, before we are a liberty to carry concepts into modern times.

In my younger days, when I started a job in a well known dairy factory, I was handed a large box, containing around two-hundred keys to the factory. As you have guessed, it was before the days of magnetic cards and locks, so you will have to travel back in time to relate to this story. In being handed these keys, I had been handed the freedom of the factory. But I could not travel anywhere in the factory until, I discovered and labelled, which key fitted which lock. So, the keys hung, largely unlabelled, on the large rack behind the door.

One day, Jesus said to His disciples, Do not be afraid, little flock, for your Father has been pleased to give you the kingdom.^{[12](#)}

From then on, they followed Jesus around in the kingdom, watching which key he took out of his pocket to unlock a situation. They even tried a few keys themselves.

On one occasion they tried, unsuccessfully, to cast out a demon, a little confused, they had to ask, 'why'? This lock need two keys together, Jesus said, 'prayer and fasting',^{[13](#)}

On another occasion, after Jesus asked the disciples who they thought He was, Peter, felt the Holy-Spirit say, 'You are Messiah, The Christ, The son of the Living God', Jesus replied, 'On that acknowledgement, I can now give you the keys of the Kingdom-of-Heaven'.^{[14](#)}

Don't confuse Kingdom-of-Heaven with Church. Church, translated from Greek, 'Ecclesia', is a governmental term not a religious one. It literally means 'called-out ones' and referred to the Greek senate. Ecclesia is: 'the executive counsel of a king or a ruling body', they were not the governing body, and have no powers of their own. They are the body that carries out the wishes of the governing body.

Jesus, Did not give his disciples the keys to the Kingdom-of-God, as some would like us to suppose; He gave them the keys of the Kingdom-of-God. They were given the freedom of the Kingdom-of-God. They were not given the keys to

World-Kingdoms. The keys were to unlock Kingdom-of-God property within World-Kingdoms. They themselves, were commissioned as ambassadors. Ambassadors in World-Kingdoms, would be expected to respect World-Kingdom authorities, except where they could claim ambassadorial privileges. In such cases, Kingdom-of-God authority had prior claim. It did so one day, when the Sanhedrin told them to stop talking about the Kingdom-of-God. Here was a kingdom conflict of interest, they claimed ambassadorial rights, they answered, *'We are ambassadors of the Kingdom-of-God, and we answer to our king not yours'*; (Only, they put it a bit more diplomatically than that.)¹⁵

So then, before we hang our keys up with a label, we might need to rediscover what the doors looked like before they were painted with the process of time. Before we work our way through Genesis to Revelation with concepts of modern day, we begin by introducing some concepts in the minds of the earliest scripture readers.

¹ Hebrew word 'davar' meaning : 'to bring to order or fruition by power of words'. The Greek word 'Logos' meaning: 'to embody a full idea, character, or desire'

² The first letter of an ancient Hebrew word usually gives the source of that word.

³ Yod

⁴ Nun

⁵ Gen. 1: 1-12

⁶ Hebrew roo'-akh,

⁷ Gen. 1: 2 The 'DNA' of roo'-akh (רוח) is :Resh (ר) ('to raise or bring to life ') [picture = head] / vav (ו) = 'add to or pin to' [a peg], / Het (ה) (to light up) [picture = surprise or behold]

⁸ It was written down before Moses compiled Genesis along with the Torah.

⁹ Hebrews were strict on ancestral records and the head of each tribe was obliged to ensure his family knew its ancestry and exploits.

¹⁰ 2Ti_3:16 : See also 2 Peter 2:21

¹¹ Gen 2: 7 : The word is used in many places but carries the picture of a seed husk producing a plant or dust forming a living being.

[12](#) Luke 12:32

[13](#) Mark 9: 29

[14](#) Matthew 16:13-19: Quote from : *Tales to tell my Grandchildren: Brian E R Limmer.*

[15](#) Acts 5: 29

INTRODUCTION

The bird does not produce an egg to fly, it produces an egg to be transformed into a bird, that will fly.

Egyptians, Babylonians, Sumerians, and early Greeks, all tell a kingdom story based on a creation story. There was no evolution-theory alternative for early scholars. That option did not appear until later, when Greeks thought gods behaved so badly, they should be ignored. Of course, since the beginning of time, people have tried to abolish God. That was what Babel was all about. Josephus tells us the purpose of the tower was to reach heaven and kill God, so they would have no more interference from Him. Looking deeper, we see it was not so much God they disproved of but rather the way in which He had fenced them in by laws, hierarchies, powers, and authorities. The assumption was, if they could get to the pinnacle of the hierarchy they could be free of restrictions.

One thing early thinkers did not question, was the existence of two realms. Once they questioned creation, they had to resolve the issue of purpose. If the Physical-realm had not been conceived in the Spiritual-realm, then we would be free to dominate the Spiritual realm and not be dominated by it.

The Ancient world View

In all creation accounts, the physical-realm came into existence from the Spiritual-realm. Common to all accounts: The physical realm was conceived in the spiritual realm, as an idea.

The idea was 'spoken' into existence by a command.

Spiritual principalities, energies, and powers obeyed the spoken command.

Material chaos was brought to order and structure, under the power of these principalities and laws.

Life was impregnated into an ordered, structured, material-realm.

Life was given purpose within a hierarchy, by the original spiritual idea and laws established at creation.

Common to all early cultures and stories of the time, Ideas belong to the spiritual realm, they cannot inhabit the physical realm without becoming concrete. Babylonians, 'categorized' this process, Greeks expanded it.

Explaining early world terms and concepts

Our next task must be to explain some early terms that have found their way into scripture.

Long before the modern obsession to categorize everything, a Greek named Anaxagoras¹⁶ caused controversy by reminding people, the planets are merely, 'bodies in a state of incandescence and not gods'. Nonetheless, the planets remained the source of moral and spiritual values in the mind of the Greeks, for many more centuries, because they had been categorized by the personalities of their associated god. Certainly, by the time of the Romans, a clear distinction between 'Spiritual kingdoms' and 'Physical kingdoms', had been established. At the trial of Jesus for

example, Pilot fully acknowledged the concept '*My Kingdom is not of this world*', and was not at all threatened by it.¹⁷

The Elohim

The idea itself also needed co-operation. An idea had to go through a process of explanation, motivation, planning, choice of material, and craft skill, to reproduce it in the physical realms. Sumerians had a word for spiritual beings who oversaw this process, they called them Elohim. The 'Elohim council' were largely understood to be there for the purpose of producing the supreme Elohim's Idea. The Elohim with the idea was the owner of the idea, and it was he¹⁸ who set the function, the purpose, and destiny of the idea.

Language progressed then as now, it is our concepts that have moved away from theirs, it is not their misconceptions. They did not write with the twenty-first century^{AD} in mind. Words like: spirit, word, life, kingdom, domain, and rule, developed entirely different concepts as time and history progressed. The task of the introduction is to iron out some of these concepts, by comparing them with modern understandings.

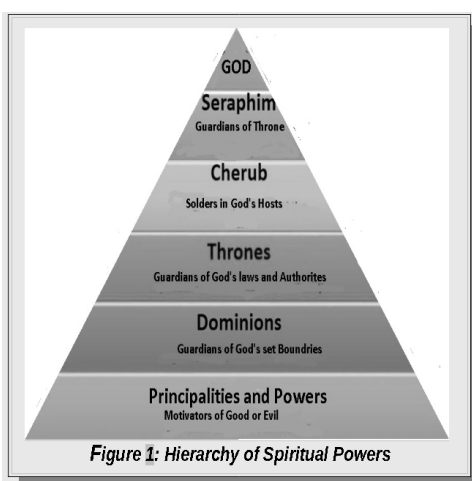
Realms and worlds.

Mention, 'Spiritual Realms', and you will cause a reaction. Some, will switch off, some will become fearful, some will laugh, and some will imagine disembodied spirits floating around the world unseen, (except of course, by those who can see auras glowing around saintly souls). That, is most certainly not how early Babylonians and Egyptians understood this realm.

Two universities dominated the thinking of the early civilized world. The Egyptian University, (which majored in Politics), was mainly concerned about: Hierarchy, Order, Law,

Society, and other Humanities. Babylon University, (which majored in Science), was more concerned with: Mathematics, Astronomy, and the structure of the universe.¹⁹ Mainly, Egypt turned out: lawyers, Priests, Rulers, Economists, and builders. While Babylon turned out: Sages, Zoroastrians, Designers, Artists, Writers, and Archivists. Egyptian philosophy generally centred around, economy and wealth, (which they thought you could take with you into the afterlife). The Babylonian philosophy, believing their knowledge could outwit the gods, tried to get into heaven to de-throne them.²⁰ This philosophy later raised its head again in the Greeks, who considered the gods behaved badly.²¹ Between these two universities, academics categorized a '*Hierarchy of Life*', starting with spiritual powers and beings, then on through Pharaohs and Kings down to slaves and immigrants.

Powers and Authorities



From the model (Figure 1), we can conclude History and kingdoms operate within a hierarchy :

Every kingdom in history has built on a variation on figure-one.

No human attempt to organize the world under this structure, has ever brought utopia.

Every kingdom of history under this model has perpetuated wars,

divisions, and conflicts.

Every kingdom, of this structure has given way to a stronger force at some time in history.

Every kingdom built on this model has weakened and disintegrated by: internal ambition, disobedience, or rebellion against authority.

At heart, lays rebellion against the authority and hierarchy. Rebellion, breeds anarchy. Humans will never be able to agree on right and wrong. The Babel tower, was an attempt to build on that basis, *'We will unite make ourselves great and kill the spiritual gods'*²². It ended as the greatest scattering and diversity of opinion of all time. If humankind cannot agree voluntarily, one human will rise as the strongest to impose his will by force. Unity can never be imposed by force. At more than one point in history, Israel believed that was how the kingdom of God would function. Messiah would come and kick the enemy out, set up a world empire and reign forever with Israel as top nation by force. When Jesus said He would not build his kingdom that way, people left in droves. But had he done so, He would be no greater than Pharaohs, Caesars, Dictators, Popes, and the like; So many have set themselves up to rule this way, so many have tried to shape, and control the world by strength of power. The nature of the physical realm has a built-in decline of power by the rule of age and time, so not one person has kept it for long.

Each of the creation stories portray this model. Each of the stories encounters rebellion, in the Spiritual Realm which is copied in the Physical Realm.

¹⁶ *Anaxagoras of Clazomenae a philosopher and scientist in Athens who said the planets were just rocks. For this he was sentenced to death but evaded it by leaving Athens.*

¹⁷ *John 18 :35 ff : (the word is kosmos meaning world not eon, meaning age),*

¹⁸ *As far as I could see, it was always male, with possibly one exception.*

¹⁹ *Star motions, Trigonometry, and even the law of equal and opposite forces can be found at foundation here.*

²⁰ *Several sources record this as the reason for building the tower of Babel: Josephus quotes Sibyl: the Sibylline Oracles Book III.*

²¹ *Xenophanes, Plato and Socrates*

22 *Josephus tells us this was the objective behind the great tower.*

What are Spiritual attributes?

When questioning, 'Are gods relevant?',²³ Greeks revisited the subject of 'Spirituality'. But as long as: ideas, creativity, motivation, design, desire and morality, remain firmly within the category of 'Spiritual attributes', and for as long as 'Spiritual attributes', lay within the gift of the gods, there was little argument. Gods remained relevant but not respected. When Heracles questioned why the gods behaved so badly, he did not dismiss the influence of spirituality on the physical, merely questioned the moral choices they made. He taught we should judge and choose between them. Alexander-the-Great taught, man should live better lives than the gods and strive to be greater. He still recognized the need of the spiritual powers the gods provided. Principalities provided moral principles and energies needed to energize humans. They also set the laws that keep the physical realm returning to Chaos. To achieve the higher standards, which he judged should become universal, He set up an education system to teach them.

We should also add to the list of spiritual attributes mentioned in the last paragraph : Existence, Life, Consciousness, Purpose, Motivation, Creativity, Insight, Thought, Intention, Wisdom, Unity, Beauty, Emotion, Timelessness, Love, Order, Authority, and other intangible, but observable characteristics functioning in the Physical realm.

²³ Aristotle

Which came first, Spirit or Body?

In common with understanding of its time, Hebrews, (alongside Sumerians, Canaanites and Babylonians), believed a spiritual Creator-God first created spiritual beings who would later inhabit the physical realm. We can trace this debate back to the rise of the world's academic institutions, (Egypt, and, Ur of the Chaldeans in Babylon), when people first asked, 'Did the spiritual domain conceive the physical or is the spiritual realm a result physical interaction'? World consensus then concluded, spiritual precedes the physical because material needs motivation and life which spiritual attributes possess. That conclusion would not change for many thousands of years.²⁴ What has changed, however, is the concept associated with the term, 'Spiritual'.

Between the lines of these early myths, we can conclude most of the world believed that the physical realm would remain, '*without form and void*', unless it became motivated or stirred up by a spiritual power. Material, of itself, is inanimate, it has no purpose, no direction, no motivation, no energy. It cannot drive change in itself. Power for the physical to form shape and order, comes from the spiritual world. The nature of the physical realm cannot help itself. But it needs to be shaped and ordered, else it will remain chaos. Plato propagated and enlarged the theory that everything must start as an idea. Darwin suggested species change by the motivation of survival,²⁵ But I cannot ascertain if he still regarded motivation as anything other than spiritual.

Who's Who in the Spiritual Hierarchy

Finally, in the introduction, we define some terms. Modern concepts bear little resemblance to early civilization world concepts. Fanciful imagination, superstition, and

medieval art, have contributed to the ridicule of spiritual understandings from that age. We cannot know how the spirit world functions. Depending on your theological stance, we can only find out about the Spiritual Realm by 'Revelation or Extrapolation', in the given texts and cuneiforms.

What is the Divine Council?

This term is not exclusively Scriptural. It is used in ancient Hebrew, Babylonian, and Egyptian records to refer to the heavenly host. They meet to administer affairs of the cosmos. In Scripture, it is mainly, but not exclusively, found in the Psalms,

God has taken his place in the divine council.^{[26](#)}

The divine council appears to be part of the 'Elohim', another term that needs clarifying before we finish building this picture.

Who are The Elohim?

Elohim is not exclusively reserved for God. Yahweh is Elohim, but no other gods are Yahweh. In this Psalm, God, [Elohim singular form] takes his place among the gods [Elohim plural form] as supreme judge and arbitrator:

God has taken his place in the divine council; in the midst of the gods he holds judgment.^{[27](#)}

This council met several times throughout the Old-Testament: Once, to decide the fate of Ahab;^{[28](#)} Later, To decide the fate of the nations;^{[29](#)} and again to decide the punishment for Nebuchadnezzar's rebellious pride.^{[30](#)} The Council may advise, request, or suggest, but can not take unilateral action. Yahweh takes and pronounces the final decision after consultation with the Counsel.

Daniel was told to deliver, *'the decree of the 'Most-High',* after being visited by *'a Watcher'*. He is told to deliver the message on behalf of *'the watcher's council'*. But he must declare it as, *'the decree of the most high'* [31](#)

I saw in the visions when upon my bed, and, behold, a watcher and a holy one [angel] came down from heaven...this is the interpretation, O king, and it is the decree of the Most High, which is come upon my lord the king:[32](#)

Besides these councils, others described as Elohim are: The gods of foreign nations,[33](#) Ancestors (or souls), [34](#) and Angels of the Lord [35](#)

Who are the Watchers?

Watchers, appear mainly in the book of Daniel and the books of Enoch. And it usually appears in parts of The Bible translated from Aramaic. It mainly describes angels on their way to pass on a message to, or observe kingdom behaviour in, the physical realm. Daniel mentions them three times.[36](#)

In the books of Enoch, 'Watchers' appear more than one-hundred times. They appear as Angel, but not always obedient angels. In a parallel passage to Genesis-six,[37](#) they are also referred to as, 'sons of God', who possessed humans, causing them to take certain human females, producing Nephilim, (Giants).

"It came to pass in those days that the children of men multiplied and beautiful and fair daughters were born unto them. The angels, the sons of the heaven, saw and lusted after them, and said to one another, "Come, let us choose wives from among the children of men and beget children." And their leader, Semyaza, said to them, "I am afraid that you will not truly agree to do this deed, and I alone will have to pay the penalty of this great sin." They all answered him saying, "We should all swear to bind ourselves by a mutual oath not to abandon this plan, but to do this thing." So all together they bound themselves by an oath. There were two hundred, total,

that descended in the days of Jared upon Ardis, the summit of Mount Hermon. They called it Mount Hermon, because they had sworn and bound themselves by oath upon it. These are the names of their leaders: Semyaza, their leader, Arakibal, Rameel, Akibeel, Tamiel, Ramuel, Danel, Ezeqeel, Barakel, Asael, Armaros, Batraal, Ananel, Zavebe, Samsapeel, Satarel, Turel, Yomyael, Sariel. These leaders led the rest of the two hundred angels.”³⁸

What are Seraphim:?

The Seraphim are an inner order of angels sometimes called *‘the burning ones’* or *‘The shining ones’*. Whenever these are mentioned in scripture they surround the Throne of Yahweh as guards.³⁹

What are Cherubim?

Far from chubby babies in diapers, these are guards with swords. For example, They stood guard at the East gate of Eden after Adam and Eve were expelled, lest they returned to eat from the ‘Tree of Life’. ⁴⁰

What are Dynamis?

In scripture, these are spirits of motivation and Action. These powers are dynamite.⁴¹ In the New-Testament, it is mainly translated as ‘powers’.

Where do they fit by domain?

Common to hierarchical views held by all world kingdom of the age:

Highest-orders consisted of: Seraphim, Cherubim, and Thrones;

Middle-orders: Dominions, Virtues, and Powers;

Lowest-orders : Principalities, Archangels, Angels and Humans.

What is an Idea?

Common to all early concepts of an idea, an idea includes determining the purpose, the process, and the final outcome of the project. In everyday life, the person with the idea owns the project. In Sumerian and Hebrew minds, The god with the idea sees the idea from start to finish, determining its purpose, its progression, its sustainment, and its fulfilment. Early Greeks in particular thought, the god with the idea puts himself into it. That is why the god of each planet attributed the name and personalty, to the planets. The idea also gave the god powers to see the future, to determine the future and to determine the rules and perimeters of the idea's creation. This notion is not so strange to the novelist, who determines everything in a novel, nor is it strange to: designers, builders, or artist who, see the end from the beginning and determine the means of getting there.

Who are Awmar-Elohim and Ruach-Elohim?

In early Hebrew and Babylonian writings, wind, spirit, soul, and breath are intertwined. So, the meaning of these words is subject to, and qualified by, the immediate context. *Awmar* is the 'exhaled breath', of speaking. Early writers would understand, the Awmar embodies the soul and spirit in a word.⁴² That needs some help to understand in today's language.

Major-General Barker walked on the parade ground, where troops were milling around in chaos. With one bark from the Major, 'Attention!', the parade ground became straight lines of evenly spaced squadies. It as more than breath that came forth from Barker: authority, emotion, desire, requirement, direction, intention, motivation, respect, order, anticipation and more, embodied itself in one word, 'Attention!' and transferred into the troops. ⁴³

*Ruach*⁴⁴ with a small 'r', refers to a life force, the life force that animates angels, demons, and even human souls. Matter cannot exist on its own, it needs some life force to

animate it. Ruach-Elohim, with a capital, refers to the Spirit of God that was released at creation to enable matter to live. In scripture, Ruach does not act of his own accord, He waits for Awwar-Elohim to speak. In Genesis-one, he is found brooding or hovering over Chaos until Awwar-Elohim says, 'let there be light' or 'Let the waters divide', then he acts. In the New-Testament, Jesus says:

I will ask the Father, and he will give you another Helper to be with you forever.^{[45](#)}

We might say, when Barker barked, Ruach responded over the troops, so, as one they stood to attention.

Perhaps more common today :

The team-captain shouted, 'Goal!', and the ruach of the crowd erupted.

Hebrew Theologians, see this one God, performing three actions in creation. Later theologians introduced the Trinity, One God with three distinct roles in creation. The Father, (Yahweh-Elohim)^{[46](#)}, communicated the idea, from within himself via the Word , (Awwar-Elohim)^{[47](#)}. On hearing the instruction of God, the Spirit of God, (Ruach-Elohim), caused the material realm to come to order.^{[48](#)}

An English Problem

One problem comes in the term Kingdom. In English, having had a vast empire, we think of a realm. A realm maps out a space with boundaries, Its rule rules from a place. Somewhere in a land or empire, a king or queen has a palace. Hebrew thinking does not think of a place but a time. The height of Israel's kingdom refers to the reign of David. It is the Time when David reigned. It is not the extent of his realm. English can confuse the concept of kingdom if it is not qualified. 'During the kingdom of David-

[reign/time], Moabites revolted against David's kingdom [realm/place]'.

One other 'English' clarification. Throughout this book, 'the Kingdom of Heaven' and, 'the Kingdom of God', refer to the same thing⁴⁹. Matthew, mainly uses, 'Heaven' because he is writing to Jews, and Jews prefer not to refer to G_d by name, lest they blaspheme. To most hearers of Scriptural times, God has a kingdom in Heaven already, and his purpose for creation was to replicate it in the physical realm also.

I think we are now ready to move on.

²⁴ *These early universities are not to be dismissed. Trigonometry , planetary movements and many other basic laws are still the bedrock of understanding today*

²⁵ *Motivation being a Spiritual attribute.*

²⁶ *Psalm 82:*

²⁷ *Psalm 82:1*

²⁸ *1 Kings 22:19-23*

²⁹ *Daniel 7:9-10*

³⁰ *Dan 4:13*

³¹ *Dan 4:24*

³² *Dan 4:13 -24*

³³ *1 Kings 11:33*

³⁴ *1 Sam 28:13*

³⁵ *Gen 35:7*

³⁶ *Daniel 4:13, 17 and 23*

³⁷ *Genesis-6:1-4*

³⁸ *1 Enoch 6:1-8*

³⁹ *Isaiah :6: 2-7 and Revelation 4:8.*

⁴⁰ *Genesis 3: 24 see also Ezekiel 10: 14, Psalm 80: 1.*

[41](#) *Derived from the same Greek word translated dynamite.*

[42](#) *New-Testament Greek equivalent is 'LOGOS'*

[43](#) *Tales to tell my grandchildren : Brian E R Limmer.*

[44](#) *Pneuma in the New-Testament*

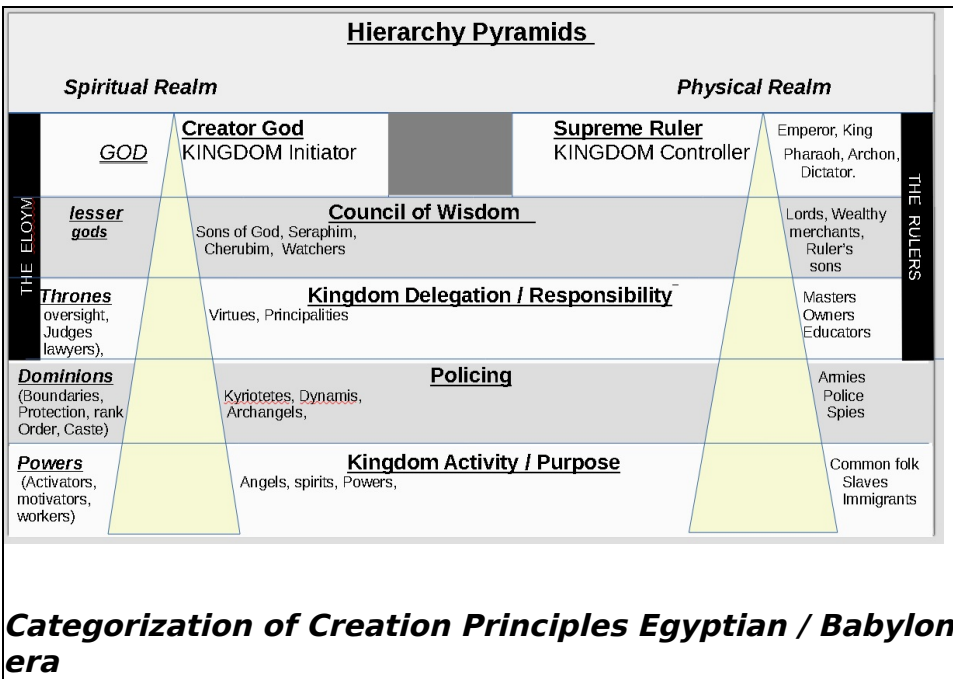
[45](#) *John 14: 16.*

[46](#) *having the idea, God has sovereign rights.*

[47](#) *Later translated into Greek as 'Logos' 'The word became flesh' John 1: ff*

[48](#) *Later being sent to renew communications to all who enter the Kingdom-of-God; Acts 1: 8*

[49](#) *I recognize and respect some who regard them as different. But for the purposes of the book, 'As in heaven so on earth', implies the two are meant to become one. There are differences, such as Matthew 22: 30, but that may refer to future time and not the objective of 'your kingdom come on earth as it is in Heaven'.*



CHAPTER 1

Hierarchies, Realms, Domains & Kingdoms

Modern ears, regard early creation stories as fanciful fables. And so they sound until, digging deeper into understandings of their time, a clear logic is exposed.

It was not until modern science, questioned the rules of early science, that an idea and a purpose, ceased to be the basis of everything. That foundation is still not questioned in all other disciplines. Engineers, Artists, Designers, Inventors, Builders, Novelists, Musicians, and any other creative discipline, start with a purpose and an Idea. The universally accepted law of the time was: Law and Order are of necessity, set into creation within the idea.

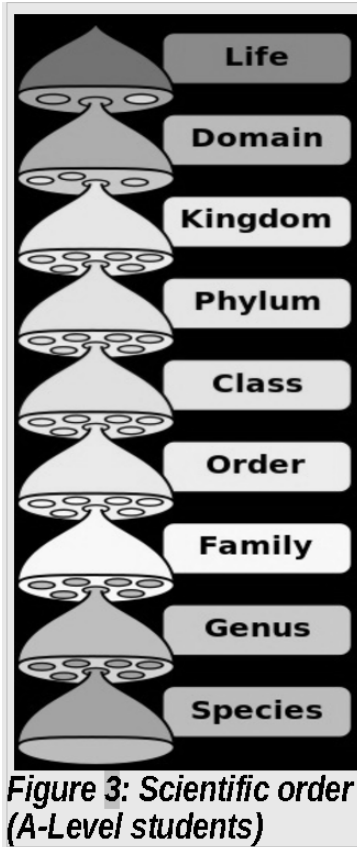
Hierarchy is not the same as a chain of command. Hierarchy, ('sacred-origin'),⁵⁰ is the order in which the stones are laid down in the making. In building a cathedral, the foundation is the 'hierarchy'. In Genesis, the sun, laid as the first stone of the material universe, is seen as the pinnacle of the hierarchy triangle. It sets the bounds of the planets because it is the centre of gravity for the solar-system. The sun, also sets the bounds of light and darkness naturally, as we move around it. It governs the dominion we call, 'our solar-system'. The sun was set as ruler or king. If a king has no subjects, he has no rule. Greeks, knowing this, tried to design a system called Democracy, by which, the foundations rule. In doing so, they came up against the universally stated law of Ideas: Law and Order are set within the Creator's idea. But the creator is source and therefore the base of creation. We might say we have now been introduced to this topsy-turvy world, where the king is servant of all and the servant is king.

Babylonians appear to be the first to document the sequence from idea to reality. Forming a hierarchical

triangle, they observed the process for turning an idea into a physical reality. You can see this structure built into their fables. The influence of the three education centres of the time, (Babylon, Egypt and Phoenicia), meant that the whole early world embraced this hierarchy from idea to reality. Small wonder then why most of the creation stories follow the same pattern. Small wonder also why the Genesis account follows this pattern, but gives so much more detail than the other accounts.

One hindrance might be, in regard to the fables themselves, it should not be assumed that early listeners believed them literally⁵¹. Modern humans have no problem separating out principles woven into myths and fables. J. R. Tolkien, and C. S. Lewis did not invent this method of teaching, it is a principle they learned from Greeks, who learned it from the Babylonians, who learned it from the earliest ages of communication before writing. Babylonians and Egyptians, could just as easily distinguish between the principle and the story line. Gods of these different kingdoms then, may have had different names and stories, but the creative procedures conformed to common world concepts. On the whole, order, structure, and hierarchy underlying the myths, conform to scientific laws today.

That there is a hierarchy in life is beyond doubt, for scripture readers and scientists alike, world order demands it. The kingdom of Heaven, is no different. Creationists, believe the physical realm is based on a spiritual pattern. Without order and hierarchy, everything would return to Chaos. An anarchy of warring powers, would end in annihilation. If matter does not conform to laws and stay with boundaries it will collapse. Ancient Science taught us this by cataloguing and describing a hierarchy of life. Intelligence needs a catalogue to make sense of so much detail.



Kingdoms and domains

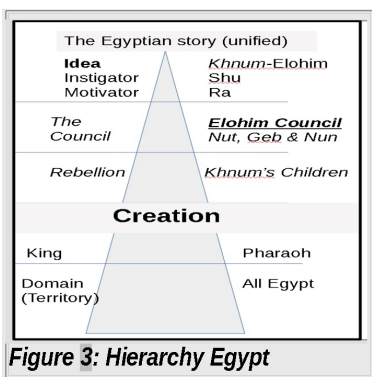
Humans depend heavily on categorization to store and recall knowledge. Today, in the scientific world, categorization is organized into domains and kingdoms on a hierarchy. Most A-level students of Biology will recognize figure-three, where primary groups called Domains, are divided into Kingdoms. It was a decidedly late-modern decision to treat 'Life' simply as a pinnacle of the hierarchy.⁵² Every other era before it, recognized a spiritual domain above or alongside the physical domain and incorporated with it. Early Sumerians in Egypt and Babylon, being rather more adventurous and explicit in their categories, began with the assumption

that, for a realm to run like clockwork, it must have begun life as an idea. Hence, it started in the spiritual dimension with an idea, (because that is where ideas live).⁵³ The idea had to be communicated, (hence each pinnacle god is said to have 'spoken' the world into existence), then other Elohim, motivated and shape the chaos by laws and boundaries. Finally, 'Breath' is impregnated into inanimate materials to produce life and purpose. A summary of all the early models in, on page , categorizes the major building blocks of kingdoms and domains, as the ancient world understood them.

The Unified Egyptian creation story⁵⁴

This story varies according to the period. Before Egypt united as one kingdom they had ten names for creator gods, one for each separate kingdom. Gods were like flags back then, being both territorial and local. In each of these

kingdoms, one god was held supreme because he had the idea of creation. The 'idea', gave the creator god the right of ownership of all that was created within that idea. Ptah, was the creator god according to Memphis, while Amun took the credit in Thebes. These consolidated into Ra, (the sun god), who become the co-deity in Egypt during unified Kingdom period. When Egypt united, Khnum, became recognized as the creator god with the idea, and therefore owner of all creation.



Khnum had the idea and the design, enlisting Shu, (the god of air), to separate sky goddess, Nut, from the earth god, Geb. Ra, organized and motivated life to grow out of Nun (chaos). Egypt was probably the source of the multi-god theory, having thousands of them. The Greeks later used the Egyptian model with similar conclusion, But Egyptian hierarchy, (having more than a thousand gods) ran out of planets and continued using: seasons, rivers, mountains and other objects within nature to describe where each god fitted in the Hierarchy. Later, the god-children rebelled against their parents, and the spiritual realm went to war, trying to take the throne of Khnum.

⁵⁰ The word hierarchies is built from the Greek words: hieros, (sacred) and archein, (origin), it is the order in which something is built, not the order of control.

⁵¹ I speak of the fables collectively, I do not give evidence as to the literal / poetical arguments of Genesis.

⁵² See Fig 1

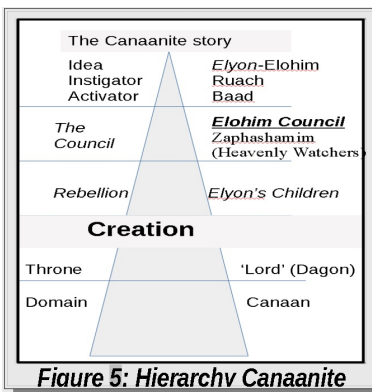
⁵³ Ibid Chapter 2 What are Spiritual attributes?

⁵⁴ The accounts that foll will differ from source to source but the principles are generally maintained

The Canaanite creation story

El is credited with the idea in Canaan, El is hard to pin down, because El is a universal word for deity. Arabic, Hebrew, Ugaric, Phoenician and Babylonians, use this word, which later formed the Elohim.

The Elohim appear to consist of: Elyon, (the first and highest god), who had the Idea. Elyon expelled air (spoke), and Ruach (the expelled air) commanded Baad (the wind) to blow, chasing away Arapel, ('the cloudy darkness'). All of these were involved in bringing law and order out of the chaotic soup. Zaphashamim (Heavenly watchers) then motivated earth to bring forth life.



In this story, the entire world was once only Arapel and Baad. Arapel is a word meaning 'cloudy darkness', while Baad means 'wind'. These mingled together to create Chaos. Baad produced Ruach, which describes a breath of command or word. Ruach is different to wind (Baad) because it has a clear direction and focused objective. Baad does not mix with the darkness, but instead blows it all away, revealing light. In common with the other accounts, Children-of-the-Elohim, rebelled against their parents authority and the realm became corrupt.

A 'Lord', sat on the throne, and there is an obscure reference in the Ebla tablets, to 'Lord Dagon'. Dagon mentioned as the god who fell on his face before the ark, in scripture.

The Sumerian creation story.

In Sumerian, An is heaven and Ki is earth, so, in hierarchy, Anshar ruled heaven and Kishar ruled earth. Nudimmud is

the name for Ea as a Sumerian creator-god with the idea. Enki, is the god of fresh water, wisdom and incantations, who taught men the arts and skills of civilization by sending them the Seven Sages.

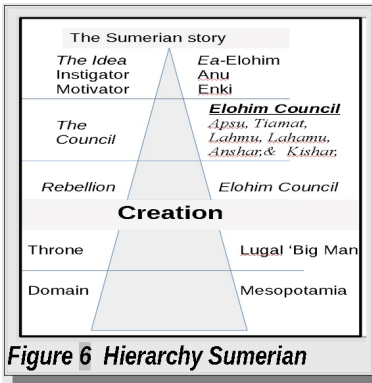


Figure 6 Hierarchy Sumerian

Six other gods mentioned first in Enuma Elish:⁵⁵ Apsu, Tiamat, Lahmu, Lahamu, Anshur, and Kishar, were Elohim, inhabiting primeval creatures, and allocated smaller domains under the throne of Kishar on Earth. Apsu ('the conscious sea') delegated Anu ('An' means sky) to rule the sky and Ki (earth) to rule earth. Enki, (fresh water god), motivated the water into earthly life. From this base story, the Babylonians developed their history.

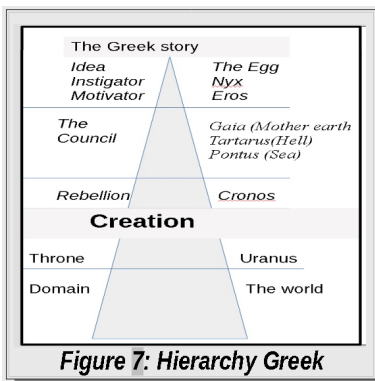
In Babylon, it seems that Nimrod's mother, Semiramis was made high priestess of the Babel Tower. After the period of the Babel tower, the people scattered in a confusion of languages. Semiramis was carried by the people into other lands, becoming known as: Ishtar of Syria; Astarte of Phoenicia; Isis in Egypt, Aphrodite in Greece, and Venus in Rome.⁵⁶

Josephus tells us that the tower of Babel was an attempt of humans to do away with God and replace Him with a human leader. Building the tower, was an attempt to get into the heavens to seize power from the gods. By the time of the three universities, (Babylon, Egypt and Phoenicia), the consensus became, multiple gods fought among themselves for supremacy. These gods, (spiritual in nature), exerted influence on the physical world with invisible powers. Humans found themselves subject to: seasons, gravity, weather patterns floods, and the like, and could do little about them. So their chief aim became to appease the gods in the hope of a more comfortable life.

Early Babylonians, being the first to categorize anything, proceeded to categorize everything into Domains and Kingdoms. Domains, being first divided into two, (Spiritual and Physical), then divided again into Heaven and Earth, Light and Darkness, and so on. Not having discovered solar-systems, they divided the universe as they saw it into seven kingdoms, each kingdom marked by a planet, each planet being the throne of a god. Each god ruled a domain. Each domain formed a 'spiritual personality culture' with other heavenly bodies. The names of these domains, (or personalities), we recognize today under the signs of the Zodiac. Therefore, the earliest known order ranked: Domain, Kingdom and then subject-group.

The rebellion in this story is by Tiawath, one of the deities in the council of Elohim, who thought he should have the highest throne. After the rebellion, he was cast down to the underworld.

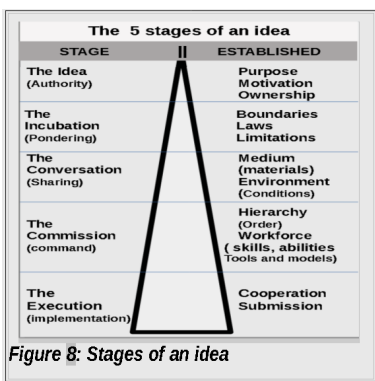
The Greek creation story.



Here again are several versions of the Greek creation story. This story is random. In the beginning there was only Chaos, and emptiness. Chaos is given the status of a god in this account. Chaos produced an egg which produced Nyx, a god in her own right, who became ruler of the underworld. Nyx bore, (of herself), Erebus. Erebus married his mother and their firstborn was Gaia (Mother Earth). Three other siblings followed: Tartarus (Hell); Pontus (sea); Eros (Lust). Once Eros was formed, Gaea and Chaos, (two female deities), were able to procreate, shaping everything in the cosmos.⁵⁷

Considering it was a Greek philosopher, Plato, who expanded the logical order of all creation as: Idea, Enforcer

and Activator, in his theory of forms⁵⁸, the Greek account of creation seems to be the only one that does not follow that pattern. The main three deities in the Greek version: Chaos, Nyx, and Gaia are all passive. Eros is the first Active god.

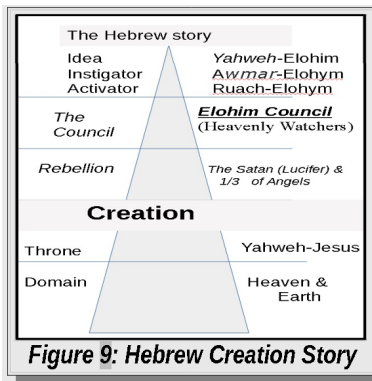


Greeks, who loved to dissect everything to detail, suggested nine levels of kingdom for life from highest to lowest, the spiritual and the physical realm are intermingled. Greek and Roman influence on domains and hierarchies, has never disappeared. It found its way into the church by the Middle-Ages, under the guise of honouring people as 'Saints'. Saints were then endowed with special 'spiritual' domains.⁵⁹ Rebellion in the Greek version was by Cronos who persuaded her sons to overthrow Uranus and become the king of the gods.⁶⁰

When we come to read the creation account in Genesis-chapter-one, we observe a different structure to the other accounts. We are often told Genesis is poetic, But Hebrew poetry is underpinned by logic. Psalmists have produced a method of exposing historic questions to logic. In Genesis-one, we are presented with the logical order of creation, not the scientific method. Figure-eight, is the logical format that people of this period recognized as process of ideas. Egyptians especially believed, from artists to pyramid builders, from kings to cooks, creativity followed this sequence of events. Today, courses teaching anything, from architecture to zoology, follow this pattern. They just label it differently.

Genesis, describes the process from idea to fruition.

In the Hebrew account, Yahweh-Elohym has the idea. He is the supreme God holding the supreme position in a Spiritual Realm. His idea is to create a physical realm,⁶¹ with a



purpose of extending His kingdom into it.⁶²

Having established the purpose, first, from a void, physical materials are produced in a molten soup, and a formless chaos.⁶³ No surprise here if you have ever visited a building site before construction begins. Hebrew uses two

words translated as, 'without form' and 'void' in most bibles.⁶⁴ The first might describe, preformed materials in a primeval soup. The second might describe bland, empty field in which a housing estate might be planned.

Next, to establish order, laws and limitations formed in a hierarchy. We see this in the establishment of the authority of the sun as ruler, within the boundary of day and likewise the moon at night. Under that 'Rulership', the evening and the morning formed the boundary of a day. Splitting waters into waters above, waters below and waters under the earth, is simply recognizing the stratosphere, the salty sea and fresh water streams lakes and rivers. Hebrew has no single word for Heaven, they use the phrase, 'waters above'. In the Babylon account, the god, (Mardruke), nearly dies splitting these waters.

Before the world began, the Word was there. The Word was with God, and the Word was God. He was there with God in the beginning. Everything was made through him, and nothing was made without him. In him there was life, and that life was a light for the people of the world. The light shines in the darkness, and the darkness has not defeated it.⁶⁵

Contrasts in the accounts

In the Genesis account, One God creates and allocates the Kingdoms and Domains for the purpose of protection and blessing. In the other accounts, many gods claim their own kingdoms in a rebellion, and use it for selfish exploitation.

The Genesis account alone, shows Elohim-Yahweh allocating and commissioning powers according to their purpose. For example, Elohim-Yahweh establishes two lamps,⁶⁶ The big lamp, (sun), is given authority to rule over day and small lamp, (moon), to give subjective rule during night. These creations themselves are given kingdoms and limits, governed by their purpose. In the Scriptures, they are called 'hosts'.⁶⁷ Hosts are also called, 'sons of Elohim'.⁶⁸ All other accounts, detail the acts of gods rebelling against the Creator God to usurp creation from him. The gods, use force to acquire for themselves, areas of creation as kingdoms and domains. This main contrast is a contrast in motivation. Creator God made the universe to give and maintain life with good. The other accounts determine the motive of gods as selfishness, in taking power for their own gain. We will examine motivation later.

This difference between accounts show: the gods exploiting the earth for power and wealth. The Genesis account describes the role of humankind is to 'Work and Take Care' of the resources. Moses used the same words to describe the priest's work.⁶⁹ Priests were a representative of God to bring blessing to the earth. Other Scriptures show our work as sowing and replenishing the earth, turning the whole world into a garden of Eden.⁷⁰

The Purpose of the Kingdom-of-God

The Kingdom of God is the central message of the bible. When Genesis-chapter-one opens, it announces Yahweh-Elohim has created for the express purpose of expanding his kingdom. Idea, initiative, planning, purpose, and motivation belong to Yahweh. His idea is to expand His heavenly kingdom into a physical realm.

Why should God look at all this, remark that it is good, and decide to create humans, *'in our likeness'*? What gives

mankind a, likeness, not present in animals? Theologians will be quick to shout out, 'Spirit'! But what is spirit? Scripture itself states that spirit is hard to define, chiefly because it blends with the soul and body.

God's word is sharper than the sharpest sword. it cuts all the way into us. It cuts deep to the place where the soul and the spirit are joined. God's word cuts to the centre of our joints and our bones. It judges the thoughts and feelings at our very heart.⁷¹

If earthling, like animal, is a shell of dust called body, and has the capacity to emotionally feel, mentally reason and wilfully decide on motivation, what is it about 'spirit' that separates us from animals?

Then God said, "Now let's make⁷² humans who will be like us. They will rule over all the fish in the sea and the birds in the air. They will rule over all the large animals and all the little things that crawl on the earth."⁷³

According to the Hebrew account, as proclaimed in Genesis, we have a logical and detailed order of creation that is understood by all the early world.

The idea of creation was conceived by Yahweh-Elohim.

As the author of creation, He has the full right of authority of all that is created.

His character and personality determine the principles and design.

His purpose for creation, determines the outcome,

His principles limit the boundaries of the driving powers, (or principalities), that energize creation.

His communication and instruction is expressed in full through his word.

A Creator

Owens the idea
Sets the purpose
Determines the outcome
Establishes the laws of function
Limits the boundaries
Decides motivational power.
Allocates oversight Boundaries
Requires accountability
Judges co-operation

Principle 1: Creation Rights

Creation material is inanimate clay and energized by the Spiritual power called life.

The setting up and maintenance of Creation, in Genesis, describes a hierarchy:

Authority, innately recognizes the hierarchy by which it exists.

Boundaries, innately inherit a recognition of Authority.

Authorities are divided into kingdoms, which limit the bounds of that authority.

Kingdoms are appointed Rulers, (Kings), whose purpose is to maintain order and boundary of law, as viceroys of the creator.

Finally, we can state a Principle of Creation:

The creator owns the idea.

The idea determines the Principles and standards by which the creation fulfil function .

The Creator's principles and Character, determine the motivations and the limits driving the creation (called Principalities and Powers in scripture).

Boundaries, limit Principalities and Powers, by a built-in recognition of Authority.

The Hierarchy in Authority stems from the creator who allocated and delegated it.

Authority is distributed into Kingdoms and overseen by Rulers, (Kings).

Rulers or Kings are accountable to the creator.

Rulers or Kings are charged with the protection, order, motivation and outcome of the domain.

[⁵⁵](#) *The cuneiform writings telling the story*

[⁵⁶](#) *One of several Sumerian creation versions formed from a tablet fragment found in Nippur.*

[⁵⁷](#) *Source: greekmythology.com/*

[⁵⁸](#) *Most creative disciplines recognise this order: composers, Engineers, Builders, Artists , Novelists etc. all start as an idea which is reproduced in physical format. A summary of Plato's theory of forms :*

“man”, is not merely an idea in the mind of god, but reproduced within the bounds of god’s idea as a reality.

[59](#) *St. Christopher for Travellers, St Valentine for lovers, St Bernadette for healing, and Mary to intercede to Jesus on ones behalf.*

[60](#) *Forgive me, if you are a classic scholar, the object is to see the common thread in the numerous variations of these stories,*

[61](#) *‘Heavens and the earth’, is simply the early Sumerian way to say everything in the physical realm*

[62](#) *Lit: Lofty and Firm.*

[63](#) *Genesis 1: 2a*

[64](#) *to'-hoo and bo'-hoo*

[65](#) *John 1:1-4*

[66](#) *,, Hebrew calls these ‘lamps’ (Hebrew mutwaer,) the same word is used for lamp in tabernacle-*

[67](#) *Exo_12:41 ; 1Sa_1:3 ; 1Ch_11:9 ; Psa_59:5*

[68](#) *(Hebrew Sabot)*

[69](#) *Num 3:8*

[70](#) *Genesis 2 : 15*

[71](#) *Heb 4:12*

[72](#) *Made in the image (heb :tselem) literally means ‘Idol Statue’ as it is translated in so many other places.*

[73](#) *Gen 1:26*

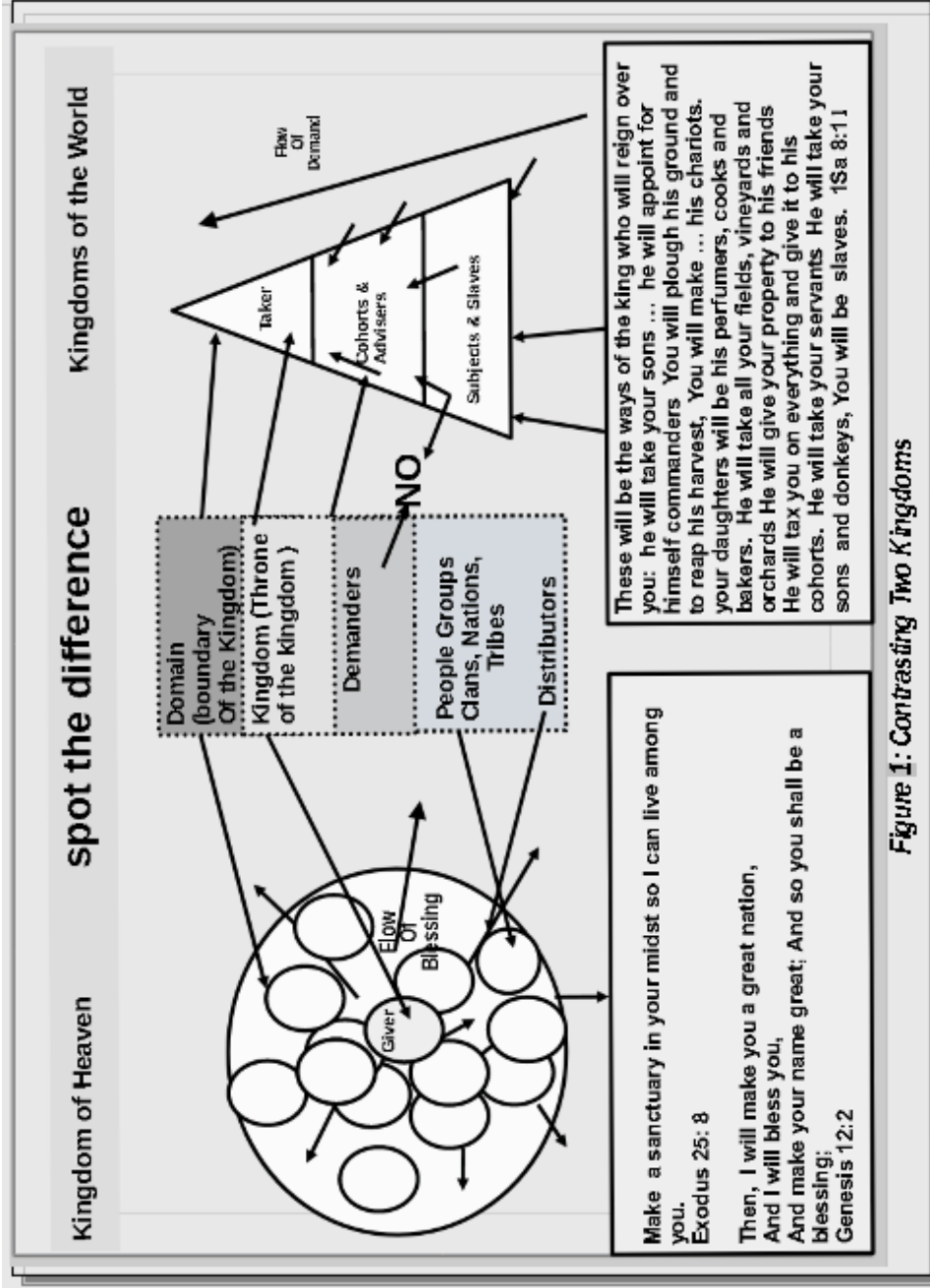


Figure 1: Contrasting Two Kingdoms

CHAPTER 2

A Paradigm Shift

In the Hebrew account, we are introduced to the Physical realm. We are not told why God made a physical realm. Theologians tell us God made us for his pleasure, but I have my suspicions that is just because they could not find a better answer. As we go on through scripture, we will get a number of hints, especially in the poetic books, that the Physical realm is not temporary but an interim step to a new heaven and earth. By the time we get to Revelation we are told God will roll up this physical realm and roll out a new heaven and earth. On that basis, this physical realm is like a scaffold that enables the dream house to be built.

None-the-less, Genesis introduces the structures underpinning the nature of God's Kingdom. The same structure that underpins the Spiritual realm underpins the Physical realm. And the same rebellions opposing those structure in the Spiritual realm have carried their war against the Kingdom-of-God in the Physical realm.

Words are more than sounds, they carry a power that can enter the spirit of another to bless or curse.

The heart of a speaker is carried on words and cannot be hidden

Principle 2: Words and power

The Structures

Genesis-one tells us that Yahweh-Elohyim had the idea. He initiated it through His word, [Awmar - 'God said']⁷⁴, and it was executed by His hovering Spirit, [Ruach - 'God Breathed']⁷⁵.

This was not a strange idea to Hebrews who saw it as we might see a Major-General Barker commanding troops to attention. The authority of the Major, expelled through a command, brings the troops to attention, through the spirit of obedience. But this presupposes laws and hierarchy underpin creation. God is recognized as the authority, in nature, and nature, obeys. Nature responds to God through a word because nature recognizes the authority of God carried in the command. The evidence of Jesus being the word of God, [Logos], is clear thorough the gospels: The stilling of the storm; The fig tree that withered; The unbroken donkey; Demons that entered the pigs, and so on. Nature knows the authority of its maker.

In Genesis-one we see that when God spoke, chaos came to order. Then God delegated. God gave the sun a commission. Its commission was to 'Rule by Day'. In doing so, That commission, not only gave the sun authority, but also set boundaries and laws for the rest of creation. The boundary of a day was set to twenty-four hours on earth, or, only sixteen-hours if you live on Neptune. So we see the principle, Order is based on laws, Laws are subject to a hierarchy, hierarchy is subject to authority, authority is subject to purpose, and purpose is determined by the idea. And God had the idea!

Genesis-three, and we see a flaw. In giving humans autonomy, God gave the potential to rebel. I listened with fascinating interest, to the two-thousand-twenty-two, Reith Lectures. Stuart Russell spoke on Artificial Intelligence⁷⁶. At the end I had one mischievous question unanswered.

'If we put Artificial Intelligence into our robot, and give it complete autonomy, if it decides within that complete autonomy, that it was neither designed or created, would we be back to Genesis-three'?

Three Rebellions

That God placed autonomy within his creation, is clear, The reason for it is not so immediately clear, but the consequence was a rebellion against the system of authority which enables it to function properly. In fact there were three initial rebellions, each show how the progression of one breach of the law spreads to the whole of creation. The first rebellion was in the spiritual realm. The second, spread to the human ambassador Adam-Eve⁷⁷. Once there, it spread like a virus to the whole of humanity. In doing so, the nature of two kingdoms are formed. The Kingdom loyal to God's authority and the kingdom preferring to side with the rebels. These two, as we shall explore, develop into what we now call, The Kingdom-of-God and World-Kingdoms.

The First Spiritual fall

For the scriptural record, we start in the book of Job. We see that these heavenly beings were created *prior* to the creation, in preparation for it.

Where were you when I laid the foundations of the earth? Tell me if you can. Who had the idea, and who drew up the plans, tell Me? Who calculated its stresses and strains to ensure its stability? To what are its foundations fastened? Who laid the corner-stone of earth, when the morning stars sang together, and all the sons of God shouted for joy?⁷⁸

Lucifer, named as one of these 'sons of God'⁷⁹, was part of the 'Elohim'. He guarded the throne, as a Cherub⁸⁰.

Isaiah asks:

Lucifer, bright morning star, How did you fall? You said to yourself, I will place my throne above the highest stars. Your

pride and your music have brought you here in the world of the dead.^{[81](#)}

Ezekiel answers:

You were in Eden, the garden of God. You were given this beauty on the day you were created. God made you strong. You were one of the chosen Cherubs who protected my throne. I put you on the holy mountain of God. You walked among the jewels that sparkled like fire. You were good and honest when I created you, but then you became evil. Your business brought you many riches. But they also put cruelty inside you, and you sinned. So I treated you like something unclean and threw you off the mountain of God. I forced you to leave.^{[82](#)}

The first Human fall

This is the familiar story of Adam and Eve in the Garden, Satan had rebelled, wanting to take God's throne. God had bypassed him again in the garden and given the throne and domain of earth to two humans, Adam and Eve^{[83](#)}. Satan recognized he can take that throne away from them if he can get them to question God's authority and transfer their allegiance to him. This he does by the temptation.^{[84](#)}

We are not told explicitly here that one third of the spirit beings followed the Satan,^{[85](#)} or Lucifer, but in two other places that appear to be linked, we find one third of the angels followed in rebellion.^{[86](#)} These fallen angels are referred to as, 'the watchers'. In other scripts we are told some of these, are not only busy watching but also influencing the earth and its inhabitation into rebellion.

More and more people were born, until finally they spread all over the earth. Some of their daughters were so beautiful that supernatural beings came down and married the ones they wanted. Then the LORD said, 'I won't let my life-giving breath remain in anyone forever. No one will live for more than one hundred twenty years.' The children of the supernatural beings who had married these women became famous heroes and warriors. They were called Nephilim and lived on the earth at that time and even later.^{[87](#)}

The First National fall

The story of the third fall causes the dividing of world kingdoms.

At first everyone spoke the same language, but after some of them moved from the east and settled in Babylonia, they said: Let us not scatter as God said, let us build a city with a tower that reaches to the sky! We'll use hard bricks and tar instead of stone and mortar. We'll make ourselves famous, and not scatter over the world. [88](#)

Up to this point, individuals had rebelled against God, now we see people groups agreeing together to confront God's rule.

But when the LORD came down to look at the city and the tower, he said: These people are working together because they all speak the same language. This is just the beginning. Soon they will be able to do anything they want. Come on! Let's go down and confuse them by making them speak different languages—then they won't be able to understand each other. So the people had to stop building the city, because the LORD confused their language and scattered them all over the earth. That's how the city of Babel got its name. [89](#)

The Division of Kingdoms

Many kingdoms come from Adam and Eve, but two distinct lines of Spiritual allegiance diverge, those that align with Yahweh and those that align with Lucifer.

Cain had to make a choice between the two.[90](#) Cain chose, God saw it and judged. Cain sought to destroy Abel's line when he killed his brother. From the time of Cain's decision, his descendents turned their back on Yahweh. Cain, Enoch,[91](#) Irad, Mehujael, Methushael, Adad, Lamech, Zilah, and sons, did not call on the name of Yahweh, but sought to lead kingdoms opposed to God's rule .

This punishment is more than I can bear! You are forcing me to leave the land, and I will not be able to be near you or have a home! Now I must wander from place to place, and anyone I

meet could kill me. Then the LORD said to Cain, "No, if anyone kills you, I will punish that person much, much more." Then the LORD put a mark on Cain to show that no one should kill him. Cain went away from the LORD and lived in the land of Nod.

Cain defied Yahweh. But Seth fully replaced Abel.⁹² God put a hedge about him and all his descendents as the chosen line to messiah. Seth nailed his allegiance to the mast, his descendents began to call upon God as Yahweh.⁹³

The nature of the Two Kingdoms:

From these two kingdoms come all the nations of the world. As far as scripture is concerned, the nature of Nations, Kingdoms, and Domains is spiritual. There is no confusion when we understand that the Spiritual has oversight of the kingdoms of the earth.

We tend to think, the gods of other nations are idols, and idols are no gods at all. Early nations, as we have seen, saw idols as the throne, of an Elohim. They inhabited the idol, not like a genie in a bottle but as a mark of their authority. Scripture writers did not blur the difference between a nation's idol and the power behind it. Moses declared, when God scattered Babel to form the nations, He set the boundaries of each nation, putting them under the charge of one of the Elohim. He would reserve Israel as His own portion. It was not until fifteen-thirty-seven^{AD}, influenced by the political interference in the church, that John Rogers produced the 'Matthew Bible'. For the first time Deuteronomy-thirty-two-verse-eight is translated as:

When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the LORD'S portion is his people; Jacob is the lot of his inheritance.⁹⁴

When the scribes, under Ezra, first translated the Hebrew into Greek⁹⁵, they saw it differently. The most high Elohim

scattered the nations into their inheritance. The Most-High-God, divided them among the Elohim, setting their boundaries and allocating an Elohim to each:

The sentence is by the request of the watchers, and the decision of the Most High, to this end, that the living may know that the Most High rules the kingdoms of men. And has allocated them to Elohim in accordance with their number.⁹⁶

The Dead Sea Scrolls agree⁹⁷ that this was what Moses, compiling the Torah, intended. Daniel saw it this way:

God Most High separated the people on earth and gave each nation its land. He set up borders for all people. He made as many nations as there are angels. The LORD chose his people to be his own. The people of Jacob belong to him.⁹⁸

The same theme is picked up and understood thus in the New-Testament. Paul will declare: *'We wrestle not against flesh and blood but powers and principalities.*

Jesus will declare: *'I saw Satan falling like lightning from heaven'*,⁹⁹ as the seventy return from the kingdoms, declaring 'The Kingdom is among you'.

The New-Testament doctrine of Spiritual-Warfare, is diluted without understanding that territorial control of domains on the earth, is at root spiritual.

Two Misconceptions

Paul explains in his letter to the Romans, 'because they preferred other gods, he gave them up to them'.¹⁰⁰ Steven, in his last sermon, confirmed the same:

But God turned and delivered them up to serve the hosts of heaven;¹⁰¹

God did not set Elohim over the people. God respected the people who chose an Elohim over them. God did not set Satan over Adam in the garden, He gave Adam and Eve authority over Satan. The choice was theirs as to whom they

would follow. They chose to eat and handed their birthright over to the deceiver. Cain had a similar choice. *'Sin is at your door, choose well'*, God advised. Cain chose a package of pride and revenge, God rejected Cain, sending away because he chose to oppose the very nature and motivation of God.

A second misconception is linked to these incidents. Biblical characters misunderstood the nature of domain. Transferring domain into the physical realm, they equated domain with territory. Jacob discovered God was not limited by territory when he reached Bethel. It was not Bethel then, but a Hittite field called Luz, before Jacob renamed it. Jacob's discovery was that he had not left his God behind when he left his parent's territory, to his surprise, not only was God in this place also, but it had a stairway into His presence. So he renamed it 'House of God'. Intriguingly this territory has been identified as near Banias, where in gospel times, the god Pan resided and Jesus took the disciples to declare 'I will build my church, and the gates of hell shall not prevail against it'.¹⁰² But I digress. Naaman, thought God was territorial, His way of showing allegiance to Yahweh after his encounter, was to carry sacks of earth home with him where he could go to pray.¹⁰³ But he had learned the spiritual nature of his allegiance. As a servant, his duty was to his master who followed another Elohim. He made it clear that his obedience to his master was not the same as his allegiance to Yahweh:

I pray that the LORD will forgive when my master goes to the temple of Rimmon to worship that false god, he needs to lean on me for support. So I must bow in the temple of Rimmon, but I ask the LORD to acknowledge I bow to Him.¹⁰⁴

The issue of living in a foreign land, must be for another chapter, but to understand the nature of the two kingdoms is our task here. The influence of kingdoms reaches the

whole world. Within a Physical kingdom a king can employ force to maintain obedience. But the Spiritual Kingdom is rooted on an allegiance of the heart. At root, we talk of 'Motivation'. A king can employ fear or love to motivate. The Pope who tries to enlarge the Kingdom of God by crusades is not motivated by God, but another power. The Muslim who demands conversion at the point of a sword is not motivated by the heart of God, but by another Elohim. These are tactics of this world's kingdom, not Kingdom-of-God tactics. The missionary or the evangelist who preaches for self-fulfilment, self-security, or self-worth, are falling into the same trap as the Pharisees who paraded through the streets in groups to put their alms in the poor box. Their Elohim promotes pride and self-importance. If that is what they want, then that is their reward.

Rebellion is Spiritual in nature.

A Rebellion seed can only grow in soil that has the additive self in the ground.

World-Kingdom soil has this additive.

Kingdom-of-God soil, replaces it with love and submission

Principle 3: Motivation crosses Kingdoms

Don't announce that you are giving. Don't be like the hypocrites. When they are in the synagogues and on the streets, they blow trumpets before they give so that people will see them. They want everyone to praise them. The truth is, that's all the reward they will get.^{[105](#)}

So, for now we see that either kingdom can cross domains to recruit from another Elohim, but it has to do so through the spiritual domain. Force uses fear to obtain obedience, love persuades by blessing. Love and fear belong to the spiritual domain. It is this spiritual domain that holds the power of motivation in humans.

So, we see another principle at work in kingdoms.

Rebellion is spiritual in nature. It starts with a resentment, or a jealousy, based on the assumption I would be the better choice. At root, it is a shift in motivation away from Love, to Self-importance. It starts when I loose sight of the idea that I

am part of a creators idea and assume I am the centre of the idea.

The communities at Babel were united in one base motivation. *'Let us make a name for ourselves that is above the name of Yahweh-Elohyim'*, was originally the slogan of the Satan.¹⁰⁶ The Satan persuaded one-third of the 'spiritual motivators' to follow him.

⁷⁴ *God said is Ahmah - which is literally the expelled expression of God as in a sigh or a command. In Greek it is Logos as expressed I John 1: 1*

⁷⁵ *Ruach, is the force carried on Ahmah, It is the expression carried in and on the word. The centurion Commands and the troops , as one, stand to attention,*

⁷⁶ *BBC Radio 4 - The Reith Lectures*

⁷⁷ *Adam & Eve were created, together they were the image of God. As subject we do not have time to explore here.*

⁷⁸ *Job 38:4-7*

⁷⁹ *Isaiah 14:12*

⁸⁰ *See the hierarchy as understood by early Babylonian / Egyptian scholars discussed in the introduction.*

⁸¹ *Isa 14:11-14*

⁸² *Eze 28:13-16*

⁸³ *Genesis 1:28 Adam and Eve are given rule, their domain is the whole earth.*

⁸⁴ *Genesis 3: 1-24*

⁸⁵ *Satan means 'accuser' or 'adversary' and should take an article. Satan ,(without the prefix) only occurs 1 Chronicles 21: 1 & Samuel 24:1 where the "adversary" is identified as Yahweh himself. up to now.*

⁸⁶ *Revelation 12:3-4 & Isaiah 14:12-15 & Luke 10:18 : Peter and Jude also refer to 'the angels that sinned' .*

⁸⁷ *Gen 6:1*

⁸⁸ *Some early scripts strongly imply: 'To make war with God and take his throne' .(Josephus also points this out).*

⁸⁹ *Gen 11:1 -11*

[90](#) *Gen 4:7 : You are at a door. Choose to go through it and Sin will rule you, Choose not to and you will rule sin!*

[91](#) *Not the Enoch that walked with the Lord and was not.*

[92](#) *Gen 4:25 Eve said, "God has given me replacement son. Cain killed Abel, but now I have Seth."*

[93](#) *Genesis 4: 26*

[94](#) *Deuteronomy 32:8*

[95](#) *The Septuagint*

[96](#) *Daniel 4 : 17*

[97](#) *Dated approx 450 BC*

[98](#) *Deu 32:8 ERV,*

[99](#) *Luke 10 : 18: Read in the context of nations Luke 10: 13 -16,*

[100](#) *Romans 1: 18-32*

[101](#) *Act 7:42*

[102](#) *Matt 16: 18*

[103](#) *2 Kings 5: 17*

[104](#) *2 Kings 5 : 18*

[105](#) *Matt 6: 2*

[106](#) *You said in your heart: "I will ascend to the heavens; I will raise my throne above the stars of God. I will sit at the head of the assembly of counsel, and assemble the far reaches. Isaiah 14: 13*

CHAPTER 3

Kingdom Law

'The Torah', is probably, the most misused section of scripture, when it comes to understanding the Kingdom-of-God. These five books of Moses, the 'Pentateuch', as it is sometimes called, (or more often, '*The Law*'), contain six-hundred-and-thirteen laws, between its narrative.

I have heard it called, 'The law of Moses', which it is not. It is God's blueprint for living in the Kingdom-of-Heaven. I have heard others say, 'We are not under this law any more', which we are. It is the yardstick by which we will be measured in the Kingdom-of-Heaven. I have heard it said, 'It is superseded by the teachings of Jesus', which it is not. It is fulfilled by Him. It is the bed rock on which Jesus taught all His Kingdom principles.

The World-Kingdoms, sap the energy of the kingdom up into its ruling powers, but

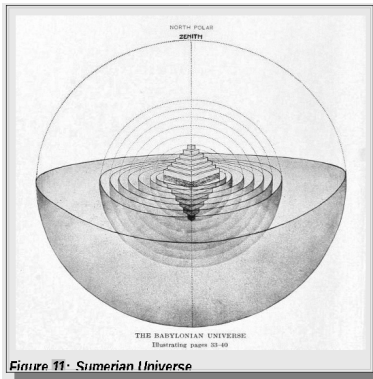
The Kingdom-of-God flows energy down to its people and out to replenish the earth.

Principle 4: Energy Systems

Misconceptions come, when we have lost sight of the principle of energy flow in the Kingdom-of God: The Kingdoms-of-this-world, sap the energy of the kingdom up into its ruling powers, but the kingdom-of-Heaven flows energy down to its people and out to replenish the earth.

Check again on page . Kingdom Law states: 'All kingdoms are motivated'.¹⁰⁷ Contrast then, world-kingdoms, where the motivation drives 'take', and God's-kingdom where the motivation drives 'give'. In the kingdom of God, conceived in love, it motivates the action of giving. In the kingdoms of this world, conceived in pride and jealousy, it motivates the grab for power and control.

The Bare Necessity of Law.



When Yahweh-Elohim, had the idea to, create earth and expand the Kingdom of Heaven over it, He started with the creation of raw materials suitable for the physical realm. Just forming those physical elements produced Chaos.¹⁰⁸ To produce order from Chaos requires Laws. To prevent chaos flying everywhere requires a Law of gravity, to prevent the Sun burning the earth up requires a law convection, and so on. Even the early Babylonians understood the need for laws and boundaries. Their simple formation of the universe was built on the observation of water. When a Sumerian referred to the universe he had no single word but a phrase:

'The waters above the earth, the waters that cover the earth and the waters under the earth'

Any Sumerian record, described the universe as they knew it. The vapours above are the protective stratosphere, the waters covering the earth were the source of rainfall and food, the waters beneath were the rivers that watered the land. They were scientist in Babylon, they understood the Law of Convection. Water rises into the air toward the heat of sun to form the firmament. It then cools and falls as rain to bring moisture to the seeds that need warmth and water to grow. They understood the Law for life to grow: They observed seeds grow and asked, 'What is in a seed'? They understood long before Jesus gave his parable:

Someone plants a mustard seed in their garden. The seed grows and becomes a mustard tree, The mustard tree bears seed which contain another mustard seed. God's kingdom is like a mustard seed, wherever it falls , it expands, so even the birds are blessed by building nests on its branches.¹⁰⁹

The seed is governed by an inbuilt law of duplication and expansion. It depends on other laws of heat, moisture, soil, light and so on. If it obeys these laws it will grow. Deprived of any laws, it will wither or die.

The same principle, apply to Gods design to expand his Heavenly kingdom on earth, said Jesus. God established a seed community of Adam and Eve, in a garden with all the right conditions, to live under the laws of the Kingdom-of-Heaven. Adam and Eve were put on the earth to establish a community resembling Heaven and to spread it over all the earth.[110](#).

What is a community?

A community is:

A people,

Unified by pursuit of a common set of laws,

Sharing common values, and morals.

Who practise similar standards and norms,

Which produces a distinct culture.[111](#)

Laws, produce, reflect and perpetuate those values, morals, standards, and norms, to produce a culture and behaviour. Checkout, within any town or city, and you will find ethnic or other communities. Communities are a product of laws that people hold in common.

Law is the glue that holds the universe together, everything exists by law.[112](#)

Laws of gravitation, laws of thermodynamics, laws of nature, laws of physics, explain how nature works. Laws are observable, measurable, and repeatable because they never change. Laws are inherent in all creation. If you break the law of gravity you are at the mercy of space. On the earth, gravity gives you security that you belong to the earth. The first two laws of walking in space are: One, wear your space

suit to comply with the law that every human needs oxygen, and two, make sure your rope is firmly attached both ends. Without those two laws you are at the mercy of space. Where there is no law there is chaos. In Genesis-one, chaos is brought to order by the application of Law.

Community needs laws to survive. It needs the inherent laws that regulate natural life, it also needs laws of relationship. In creation, there are two kinds of law, the natural and the supernatural, physical and spiritual laws. Spiritual laws produce purpose and Physical laws produce potential.

In the Physical, laws of soil, moisture, and temperature become one law. Break with one of these needs and the seed will die. So we see the principle: break one law you break the whole. But the opposite is also true, Obey the laws, and you will have success. This has nothing to do with 'prosperity-teaching', propagated by Mammon worshippers. It has everything to do with fulfilling the purposes God has placed intrinsically in each species. On the other hand, God does not have to judge a person for stepping outside a law, it has its own built in judgement. Try defying the law of gravity by stepping off a ten-story building.

Stick with this book of laws. Meditate on it day and night , then will you prosper and succeed in all your purposes.^{[113](#)}

Here is a correction to an old proverb: If at first you don't succeed, return to the laws of God and try again.

In Summary so far:

Law is necessary for all life.

Law is necessary for all relationships.

Law is the foundation stone of all nations and communities

All Societies collapse when it members do not adhere to its law

Quality of life is determined by observance of the law.

Protection of people is determined by law.
Ideas cannot become realities without regard to Law.

Motivations and Laws.

The ten commandments were given to build a community and a nation, not a religion. Law is both the foundation of creation and inherent in creation. In on page , we see the two basic motivations for keeping the law. Our two kingdom models, give us two distinct reasons for obeying laws. The doctrinal jargon describes it as 'rebellion' or 'gratitude'.

Laws for the kingdoms-of-this-world model, were seeded in Cain. Cain was a reluctant law observer. His offering to God at harvest time was fruit from the fields, naturally, because he was a farmer. How I wish the writer had been more clear at this point, when he said God, *'did not have respect for'*, Cain's offering. Why not? The physical laws had been fulfilled perfectly, it was fruit from the garden. Under the same laws of reproduction, the sheep that Abel brought were offered, they were sheep from the flock. It must have been something within the person of Cain that made it unacceptable. God's part was to provide the ground, fruit and flocks, the water, and the warmth, all this he had done¹¹⁴. Cain and Abel had a part to play in the contract:

The LORD God put the man in the Garden of Eden to work the soil and take care of the garden.¹¹⁵

According to Theology, it could not have been due to Cain's work, because God's acceptance is not based on works. So we are left with the spiritual attitude of Cain. The usual answer is that Abel presented his offering in faith which made it acceptable¹¹⁶. Faith is also a seed law that needs cultivating. Fertilized by gratitude, faith grows strong fruit, whereas, rebellion will kill it. Certainly, we are told Cain was angry, and certainly we are told he was unrepentant. And certainly we can trace the same motivation of unrepentant

rebellion to the tower of Babel. At Babel, the laws of communities and the nations became established. Abel, the innocent, responded with gratitude but was killed. But Seth, we are told was a replacement for Abel. His line is the line chosen by God to deliver the rightful king and community to usher in the Kingdom of heaven on earth.

All this, you probably knew. So what made the laws of the kingdom of God different to the laws underpinning the kingdoms of the world? Laws of world kingdoms are enforced by power. Laws of God's kingdom are kept out of gratitude. All the laws of the kingdom of heaven are built on the premise:

'I have shown you the results of living with these laws, you have seen the natural consequences if you don't. Now you choose'! [117](#).

We must add a footnote here. There is no pick and mix stall available. All the laws obeyed, give one result. One law broken gives the other. This may seem unfair, but a Creator has the right to set the laws and bounds for his creation. A Creator has the sole right to distribute and limit the scope for His creation. In other words, The Creator sets the rules and distributes the authority. The Creator alone sets the purpose and mission of his creation in line with his original idea.

Come with me, into the shoes of a designer. A factory wants a cardboard box to transport its widgets in safety, The designer does not start with the machine that forms the box, the design starts with the purpose of the box. First considerations need to be the weight and quantity of widgets being transported. Next, there is the cardboard being used to think about. The grain direction of the cardboard, the thickness, the frictional resistance of the surfaces, the glue absorbent speeds and strengths, and so much more. Within the idea for the machine, must come

consideration of materials used and the laws by which they exist. Will the motivating power be electric, steam or air. What is the sequence of build, will forming the side flaps interfere with the base further down the line. We have hardly scratched the surface of this process, but enough to see how laws need to be established at each step of the idea, within which the machine can be built. All the laws established must be obeyed, or the machine will function badly, if at all. God was no less a designer at creation. Setting Adam and Eve in the garden, set them into an environment within all the laws needed to begin His Kingdom-of-Heaven on earth.

Within the organisation of the Factory, Kingdoms and Domains were set. Operators were chosen to look after the machine, buyers were commissioned to purchase the cardboard 'skillets'¹¹⁸. One buyer decides to save money for the company, by purchasing a thinner, cheaper, skillet¹¹⁹. What happens next? The engineer is blamed for not maintaining the machine, The quality control reject the lot and the bottom falls out of the box, leaving widgets all over the factory floor. Investigate the cause. The buyer was motivated, but his motivation was based on false assumptions and objectives. The buyer, switched allegiance from the motivating objective of the factory, to a motivation to save money. Who knows, if that in turn was not motivated to be recognised as 'buyer of the month'.

Contrasting Kingdom Motivations

Our factory collapsed because one buyer lost sight of original purpose. The world returned towards chaos again because one human lost sight of original purpose.

If there is to be only one key verse in the Torah, it is surely this:

In the future, when your children ask you, 'The LORD our God gave you teachings, laws, and rules. What do they mean? Then you will tell them, 'We were Pharaoh's slaves in Egypt, but the LORD brought us out of Egypt with his great power...so that he could give us this land that he promised our ancestors. [120](#)

It must be closely followed by:

**You have seen what I have done ...
Therefore, hear my voice, and keep my covenant, and you shall be my peculiar possession above all people: for all the earth is mine. [121](#)**

One citizen can block the whole flow.

For the Blessing to flow to the whole land, as God intended, every Kingdom citizen must own the whole vision, and the purpose of the kingdom..

Principle 5: Laws of Motivation

One citizen can block that whole flow. For the Blessing to flow to the land, as God intended, every Kingdom citizen must own the whole vision, and the purpose of the kingdom. [122](#)

Part understanding leads the kingdom open to other motivations. Kingdom-of-Heaven people are apt to agree or disagree among themselves as to which laws we obey or disobey, Mainly because, like our buyer, rules are adapted to suit our own objectives, our own objectives are motivated by, one or more, of three spiritual drive-groups, self-worth, self-security or self-esteem. These block the free flow of blessing downward and may reverse the flow to upward. Kingdom-of-God runs on a law of blessing which provides the energy of the kingdom. In God's Kingdom, This can only flow down because God is the source of that blessing. To stand in the pulpit of the community and require allegiance to the ten commandments, without the flow of blessing from God, is World-Kingdom motivation, not the Kingdom-of-God motivation because it is demanded, not freely given.

Having seen that, the law is one, and breaking any part of it breaks the whole, the Torah teaches a hierarchy of order

within the rules precisely to deal with the motivation for keeping laws. The motivation of grace, mercy and compassion overrides all laws. It is such a pity we do not spend more time understanding these five books of law. Whenever Old-Testament leaders needed to motivate the people, they refer back to the Exodus. The law of not marrying with other tribes was for purity of nation, but out of context, it seeded isolationism and contempt for other nation. Hierarchy of laws puts it back in place, under grace, mercy and compassion.

You must never oppress a foreigner. Remember, you know what it is like to be a foreigner because at one time you were foreigners in the land of Egypt.^{[123](#)}

It is out of compassion, not slavery^{[124](#)} that a person could pay his debts with a contract to serve another, but his contract must not last for more than seven-years.

At the end of every seven years, you must cancel debts. This is the way you must do this: Everyone who has lent money to another Israelite must cancel the debt. He should not ask a fellow Israelite to repay the debt, because the LORD said to cancel debts during that year.^{[125](#)}

Tenancy and worker contracts agreements were for six-years.

At the end, let the man go free or choose to stay but, do not send him away empty-handed give to him as the Lord has blessed you.

Because of the heart of God, standing surety for another is based on a motive of grace and mercy. You may take surety for your loan but if a person became down on his luck and had to pawn his coat it must be returned each evening at sundown lest he becomes cold. If he has nothing but the means of earning a living you must not take it.

When you lend someone something, you must not take as security any part of the stones used to grind flour. That would be the same as taking away their life.^{[126](#)}

Paul had to handle this one with Onesimus:

If slaves run away and come to you, don't force them to go back to their masters. Runaway slaves may live with you wherever they like in whatever city they choose. You must not trouble them.^{[127](#)}

Laws are subject to the Hierarchy of its kingdom principles.

Kingdom-of-God laws, Pinnacle with compassion because this is the heart of God.

All other laws are interpreted by and subject to it.

Principle 6: Hierarchy of laws

That is the fuller story of Onesimus, there was a dispute between Onesimus and Philemon. Onesimus had run away for a reason not given. Under the World-Kingdom law he could be killed, under Kingdom-of-God law, Paul could have kept him. But in this case even the priority law of compassion is trumped by the law of reconciliation. Now Onesimus had been, *'born of the spirit'*, his priority was reconciliation with a brother. A hierarchy in the law-of-God, is the same as the hierarchy in the heart of God. That, is the wisdom of God!

Underlying all God's laws, is a demonstration of his character. Underlying the requirement of God's laws lies the principle, 'This is what I have done for you, why not obey this for me'.

Because The Lord has greatly , greatly blessed you, because the LORD your God is giving you this land, there must not be any poor people in your country. But this will happen only if you understand the principles of the LORD your God. You must be careful to obey every command that I have told you today.^{[128](#)}

In the hierarchy of Kingdom laws, compassion is at the pinnacle. This is the heart and compassion of God. You need to look no further than the conflict between Jesus and the

Pharisees over healing on the Sabbath, picking corn on the Sabbath, pulling donkeys out of ditches, Ad infinitum.

The Law is shaped by God's Mission

In the Kingdom-of-Heaven, All its citizens have been given a priestly duty:

To be a servant of Christ Jesus to those who are not Jews. Serve like a priest whose duty it is to tell God's Good News. He gave this work so that non-Jewish people could have an offering that he will accept—an offering made holy by the Holy Spirit.^{[129](#)}

God's mission is to bring through Israel, salvation, redemption and other blessings to all nations of the earth. Instead of asking, 'What is the law for', we would better ask, 'What is Israel there for'?

The LORD said to himself, 'Should I tell Abraham what I am going to do now'? Abraham will become a great and powerful nation, and all the nations on earth will be blessed because of him.^{[130](#)}

That is the mission, to change the motivation of the world and bring it in line with the Kingdom-of-Heaven motivation.

I have made a special agreement with him. I did this so that he would show his children and his descendants, how to live the way the LORD wants them to. I did this so that they would live right and be fair. Then I, the LORD, can give him what I promised'.^{[131](#)}

God tells His Kingdom citizens, keeping the law is not the object of the mission. Other kingdom citizens keep laws. They do so because they must-or else... You live under God's laws because you respond to God's blessings. No other god has this kind of wisdom.

Obey these laws in the spirit of God's wisdom. This will show the people of the other nations that you are wise and sensible. They will hear about these laws and say, 'Truly, the people of

this great nation are wise and sensible. The LORD our God is near when we ask him to help us. No other nation has a god like that! And no other nation is great enough to have laws and rules as good as the teachings I give you today.^{[132](#)}

The Law is for your own good

Imagine modern bailiffs behaving like this:

When you give someone any kind of loan, you must not go into their house to get security. You must stand outside. The person who you gave the loan to will bring out the security to you. If he is a poor man, then he might give the clothes that keep him warm. You must not keep that security overnight. You must give his security back to him every evening. Then he will have clothes to sleep in. He will bless you, and the LORD your God will accept this as living right and doing good. You must not cheat a hired servant who is poor and needy. It does not matter if he is an Israelite or if he is a foreigner living in one of your cities. Give him his pay every day before sunset, because he is poor and depends on the money. If you don't pay him, he will complain against you to the LORD, and you will be guilty of sin.^{[133](#)}

Imagine the Victorian Judge, excusing the poacher or poor man under this law:

You must make sure that foreigners and orphans are treated fairly. And you must never take clothes from a widow as security. Remember, you were poor slaves in Egypt. And the LORD your God took you from that place and set you free. That is why I tell you to do these things for the poor. You might be gathering your harvest in the field, and you might forget and leave some grain there. You must not go back to get it. It will be for the foreigners, the orphans, and the widows. If you leave some grain for them, the LORD your God will bless you in everything you do.

When you beat your olive trees, you must not go back to check the branches. The olives you leave will be for the foreigners, the orphans, and the widows. When you gather the grapes from your vineyard, you must not go back to gather the grapes you left. They will be for the foreigners, the orphans, and the widows. Remember you were poor slaves in Egypt. That is why I tell you to do these things for the poor.^{[134](#)}

The act of scrutinizing the law for loopholes is never a Kingdom-of-God motivation, it belongs to World-Kingdoms. Pharisees, who love to scrutinize law out of piety, are living by World-Kingdom laws.

[107](#) *It does now! Brian's laws of Kingdoms.*

[108](#) *Genesis 1:2*

[109](#) *Mark 4: 31 (Paraphrased)*

[110](#) *'Your kingdom come on earth as it is in Heaven',*

[111](#) *Paraphrased from : Bill Johnson : Kingdom Principles*

[112](#) *Anon or unknown.*

[113](#) *Joshua 1: 8.*

[114](#) *Genesis 2: 4 - 9*

[115](#) *Genesis 2: 15.*

[116](#) *Hebrews 11:4.*

[117](#) *Joshua 24: 14-24.*

[118](#) *Pre-cut pre-printed cardboard.*

[119](#) *Believe you me – it happens!*

[120](#) *Deu 6: 20-23*

[121](#) *Exo 19:4*

[122](#) *For Blessings read energy because it is the blessings that create the energy.*

[123](#) *Exodus 23:9*

[124](#) *Slavery in scripture carries a different concept to modern slavery. Under Mosaic law, the dignity and well being of a slave is sacrosanct.*

[125](#) *Deuteronomy 15:1*

[126](#) *Deu 24:6*

[127](#) *Deu 23:15- 16*

[128](#) *Deut 15:5 Carefully Hearken to is, 'understand the heart of' , or 'apply the principles to'.*

[129](#) *Rom 15:16*

[130](#) *Gen 18:17 -18*

[131](#) *Gen 18:19*

[132](#) *Deu 4:6 -8*

[133](#) *Deu 24:10 -15.*

[134](#) *Deut 24:17-22*

Feudalism	Governing or ruling by power of ownership.
Land-lords	Governing by power of might, having taken land from Feudalism.
Kingdoms	Governing by power of might having merged land from Landlords.
Communism	Man's attempt at Kingdom-Principles, without God
Capitalism	Government by wealth gained by exploitation
Socialism	Modified Communism, an attempt to redress the balance of corrupt Communism
Dictatorship	Government by the false assumption of God given right and self importance
Democracy	A reaction to divine control and fear of totalitarianism

Human attempts at Kingdom Rule

CHAPTER 4

Kings and Contracts

Not all kingdoms have a king. In point of fact, not many countries in the world today, have a king. So we have a concept problem to iron out. First, scriptural references to kings live in scriptural times. Second, spiritual-realm kings are not human kings in kind. Third, Kings and queens of this age play a totally different role to the scriptural context. Given that God's original commission to Humans was that they should have dominion over the earth, we are obliged to discover what type of dominion He had in mind. Taking it into his own hands, human has tried all sorts of methods and failed: Feudalism; Land-lords; Communism; Capitalism; Socialism; Dictatorship; Democracy; and the rest of human experimental systems have all failed miserably as 'the few' get locked into a power grab over 'the rest'. Many systems start out with good intention but get hijacked and corrupted, very quickly by a spiritual motivation for power. This cannot be coincidence. All of these systems could work equally well but for the corrupt human heart. The caveat, of course, is that such a kingdom be ruled by a righteous and benevolent ruler. Otherwise, any kingdom will prove to be no better than any other system. There is something about the position of a ruler that makes it susceptible to corruption. It has to be something to do with, the focus of spiritual powers on an easily corruptible humankind, as we saw in Chapter-two.

In Chapter-three, we established the Kingdom-of-Heaven is not a place where finally we get to do our own thing. No! It is a place where God gets to do His thing. It is not a place where we have an endless banquet, an endless praise session around the throne, an endless exploration holiday. It is a place of structure, a place with a purpose, a place with

underpinned laws, and a place with a hierarchy structure that works upside down. Genesis began with the idea behind Yahweh-Elohim's plan for Creation. If we accept the first book and chapter described the plan for the earth, and the last chapter of the last book is the fulfilment of that plan, then we must surely accept that we exist within the processing time of that plan, Only then can we see the strategy being worked out through time and history toward that goal. In that opening chapter, when we stop arguing about '*the How*' of the creation story, to see '*the Why*'. We see Yahweh-Elohim designed creation as a Kingdom idea. We see the first ruler in the physical realm was not a person but the sun. We also see that the sun was not given that position for what it could get out of creation but what it could give. Kingdom-of-God rulers, are there for what they give, not what they receive. World-Kingdom rulers, use subjects for what they can get from them. The primary goal for creation was, God reigning over the cosmos, from a throne on the earth, through His vice-regents, for the blessing they could give.

From the fall in Genesis-three when humans fell, we see, rather than rolling the whole thing up to start again, He introduced the plan of redemption via the Cross. As Jeremiah had to learn, It would be a foolish potter who, seeing the lump of clay out of shape on the wheel, had no skill to reshape it. But an even more foolish piece of clay, resisting the potter, on the assumption it could make better its own shape.^{[135](#)} So, The Kingdom was always his plan, but at various times during history, various peoples have moved the concepts to align what they understand rather than see the concepts in God's plan.

Hebrew understanding of time helps here, time is the process from beginning to end, Time does not dictate the speed of a process it is the slave of the process. Only when

the process is complete does time stop. Hang on to the good bit, time does not govern when the Kingdom will come, completing the process determines that. When Jesus was asked when will the Kingdom come, He replied only the father knows that¹³⁶, precisely because the Father will not sign off his idea until it meets his expectations. That misconception has confused understanding of the plan in the minds of creation, at many times in history. The suffering servant was confusing to several generations, who were only looking for the final glorious powerful king, a king who would smash the enemy, as we see in the prophets.

So now we can deal with the concepts in the minds of his creation. The Book of Kings helps us understand this. We, having the oversight of events, up to this point in history, can see the progress toward that end. But we can also see how past folk have tried to adapt the idea to suit their time and culture. Every age has tried to make a system more serviceable to human ideas and intentions. Out of impatience, even God's chosen people have thought they needed to intervene to suit a human timescale. Through the Torah, we might well have decided the goal was to gain the land as territory. When they finally went into the promised land, they said, '*Thank you very much Yahweh-Elohim, we can take it from here*'. What happened? They undermined the laws on which the Kingdom-of-God was to stand. By the end of the book of Judges, they had returned the kingdom to chaos.

The story so far

God Establishes His Kingdom at creation,
The subjects rebel resulting in the fall,
The King chooses Israel as His community in the world,
God, chooses the Land in which he will build his Kingdom,
God, moulds his community to see the value of the laws on which his Kingdom is based, and sets to establish the

culture motivation as Gratitude.

God fulfils his plan, enabling the expansion of His kingdom over the whole world.

So far, is where we are. The plan is on track and will culminate when Servant-King restores the cosmos and rules from his throne on the earth. He is King because of his servanthood, not despite it. God's Kingdom is different. In the Kingdom of God there are no subjects, only citizens, but every citizen is a prince or princess in his or her own right. As such they stand as ambassadors of the Kingdom-of-God in a World-Kingdom.

Joseph became God's ambassador in Egypt, not viceroy of Pharaoh. But he did it through his servanthood to God through all bitter circumstances on the way. That is what he meant so confidently when he said:

You planned to do something bad to me. But really, God was planning good things. God's plan was to use me to save the lives of many people. And that is what happened.^{[137](#)}

The Suffering servant-king himself could echo those words.

So far, we have seen that the 'Community-of-God', seen first in the garden of Eden is based and built on Law, and we have evaluated the value of law. But laws can never change anyone on the inside. Laws can sometimes moderate behaviour, but that is not the goal. God's goal was always to have a people after His own heart, a people who would, of their own free will, share His values and objectives. That cannot be programmed into creation, it has to be freely given in a response. That is fully understood by God who established the first and fundamental law of the Kingdom-of-God as, *'You shall love the lord your God with all your heart mind and being'*. It was no egotistic rule on God's part, it is essential for the functioning of the Kingdom-of-God. It has to be higher than, *'love your neighbour as yourself'*, because

neighbours are going to cause us to want to make modifications to Kingdom-of-God laws that will dethrone God and return us to World-Kingdoms. To do that at the point of a sword simply cuts the heart out, so it cannot love at all. God's motivational plan for delivering a people out of Egypt for himself, was to replace their heart.

Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; You are mine, and you shall be to me a kingdom of priests and a holy nation¹³⁸.

This is a relationship that can only be established by a king. Presidents and Prime-Ministers are representatives of human choice, but a king owns by right. Contracts with presidents or prime-ministers are negotiable. The concept of a King, was established in Genesis when God set the sun to rule. A king is established by a higher law, authority of the king is established by obedience to those laws, they are not negotiable. Without these higher laws not only the king but the kingdom will collapse and return to the chaotic soup from which it came. The role of a priest was precisely to be an ambassador of the Kingdom-of-God. Priests stood as representations of God as He is in the established Kingdom-of-Heaven, as it expands into this new realm. The task of an ambassador, by any other name, is to: Represent the character of the king of a territory; Explain his will, his intent, and his purpose in another's territory; And demonstrate the culture and society of the king; its nature, values, and morals.

Given this, we can say the heart of any kingdom is its king, If the heart of the citizens is not its king, the kingdom cannot function as it should. Hence, the underpinning law, *'You shall love the Lord your God with all that you are'*. It is not a law of the land like driving on the right or left, it is a law of gravity that will send us spinning uncontrollable if we

break it. Without it, the kingdom will have no circulatory system to carry corpuscles of love around it.

That is precisely what happened in the garden of Eden. The rebellion displaced the first law, causing Adam and Eve to lose their domain rulership. The broken law caused control of this realm to pass to the usurper, the Satan. Satan's prime kingdom-law is Control. He sought to have supreme control by trying to take the throne of God. But a kingdom based on control, stops a circulatory system, diverting everything to the top throne, from where it is returned in restriction, violence and force. Jesus sums this up before Pilot,

"Are you the king of the Jews?"...Jesus said, "My kingdom is not of this world. If it were, My servants would fight to prevent My arrest. But now My kingdom is from another place." "You are a king then!" said Pilate. Jesus answered, "You are right in saying I am a king. In fact, for this reason I was born, and for this I came into the world, to testify to the truth. Everyone on the side of truth listens to Me." [139](#)

A contrast of the two kingdoms is clear here. World-Kingdom fight with a sword. If we fight that way, we are subject to World-Kingdom laws, which control by pressure or force. World-Kingdom's first law of control, produced rebellion, which dictates destruction and chaos.

As we have seen, there are two methods of enforcing law, either force, or gratitude. Either method can ensure compliance. Force gets quick results but breeds resentment. Gratitude, takes longer but softens the heart. Gratitude was the method used in the garden of Eden. God made a covenant with Adam and Eve, which failed the test of commitment. God entered covenants with Noah, Abraham,

Covenants and Kings are two sides of the same coin.

Contracts are used by World-Kingdoms for conquered enemies because they can be established by force.

Covenants are kept by a motivated heart out of mutual relationship.

Principle 7: Covenant Motivation

Moses, Isaac, Jacob, David and Solomon. Some produced commitment, some did not. Covenant and Kingdom are not in competition, but two sides of the same objective. When we talk about Kingdom, we are also talking about Covenant.

The Question of Covenants

The book of Kings draws attention to Covenants. Kingdom-of-God kings, make covenants with their people. People make covenants with their kings. Covenants are contracts with heart. World-Kingdoms make contracts. Contracts might get what we want by demand, but covenants are built on relationships. Contracts can be demanded. Contracts are made with a King's subjects. Conquering Kings demand contracts of the vanquished, making them subjects. In the Kingdom-of-God there are no subjects, every citizen is a prince or princess in their own right. Covenants are mutual, they are built on the laws of trust, respect, honour, integrity, and relationship. God always used covenants, never contracts. In Eden, God gave Adam and Eve a kingdom which they lost. Only God has the right to restore the kingship status. You will remember, when Lot lost his kingdom to a consortium of four kings, Abraham won them back. He is the Kinsman Redeemer for the kingdom of Lot and restored it to him.¹⁴⁰ God sent a Kinsman Redeemer to restore the kingdom Adam and Eve lost. God also declares his motivation for rescuing Israel out of Egypt.

“Now if you obey Me fully and keep My covenant, then out of all nations you will be My treasured possession. Although the whole earth is Mine, you will be for Me a kingdom of priests and a holy nation.” These are the words you are to speak to the Israelites.¹⁴¹

This is a covenant not a contract, it is built on the relationship, ‘my treasured possession’. The Children-of-

Israel, reneged on the covenant that brought them into Palestine. Palestine was the land of the Philistines. Instead of success they had anarchy, 'Everyone did what he thought right by his own eyes'. Under the terms of the lapsed covenant with God, God allowed the Philistines to harass Israel. Instead of returning to their existing covenant, they sought to go their own way, by copying the nations around them by installing another king of their own choice.

The options before them were these:

Either repent and renew the covenant with God which promised blessings in return for keeping His kingdom laws, or make a contract with a king like other nations, who would promise takings in return for keeping his laws.

So Samuel told them everything the LORD said. Samuel said, "If you have a king ruling over you, this is what he will do: He will take away your sons and force them to serve him. He will force them to be soldiers—they must fight from his chariots and become horse soldiers in his army. Your sons will become guards running in front of the king's chariot. "A king will force your sons to become soldiers. He will choose which of your sons will be officers over 1000 men and which will be officers over 50 men. "A king will force some of your sons to plow his fields and gather his harvest. He will force some of your sons to make weapons for war and to make things for his chariots. "A king will take your daughters and force some of them to make perfume for him and some to cook and bake for him. "A king will take your best fields, vineyards, and olive groves. He will take them from you and give them to his officers. He will take one-tenth of your grain and grapes, and he will give them to his officers and servants. "A king will take your men and women servants. He will take your best cattle and your donkeys. He will use them all for his own work. He will take one-tenth of your flocks. "And you yourselves will become slaves of this king. When that time comes, you will cry because of the king you chose. But the LORD won't answer you at that time."^{[142](#)}

Samuel is describing the pattern of world-kingdoms. It is based on motivation within the character. It is a spiritual characteristic. You cannot see, selfishness or greed walking

the earth, outside a body. You cannot see fear hiding in the shadows unless you see it in the faces of people or the choices they make.

You know the story, They chose to go with Saul because he was a big man and they thought he would frighten the Philistines, Saul did win a couple of battles against the Philistines, but when the Philistines paraded Goliath, Saul's size was small and his courage smaller. But the contract was signed, and the people lived under a king, used to his own way, and adding ever more luxury to it. They were desperate for God to keep his side of a covenant that was no longer in force, because they had taken out a contract on World-Kingdom terms. God was no longer obliged to keep his side of the bargain.

The patience of God is infinite. He had in mind an even smaller person who could do the job. But God had to persuade the people. David is that story of God persuading a people. The story of David and Goliath is well known because of the heart of David, but that is overlooked in place of David's glorious achievement.

David's covenant was with God. It is no coincidence that David came in from the sheep fields. Away from the consensus views and tittle-tattle in the kingdom of Saul, was the ideal place to find the Kingdom of God, and he found it in his heart. David, (in the first half of his life at least), demonstrates the Kingdom-of-God. Israel is about to become the empire it thought it ought to be, under a king it would never have chosen; except for a bit of manipulation by God himself. But it had two opposing effects. The nation's concept of, 'God's Kingdom', change to become, 'We can conquer the world with the right king'. And the Kings concept of a king became modified by the kingdoms of the world around him. The spiritual is at war! All the time David lived under Kingdom-of-God laws, he had success in the

purpose of God. But two events acted together to take his eyes off the goal.

David was middle-aged and his skills in battle were weakening by the physical process of ageing. He nearly lost his life. His fellow soldiers, seeing him in difficulty, came to his rescue. In the review afterwards, the review committee decided he was of more value to the cause at home and not on the field¹⁴³. We don't get to hear what was going on inside of David, But a psychologist will tell you, David had always recognized God as the victor in a fight, and, inside he would need to separate the act of getting old from the distancing of his God, because he could no longer go to the fight. A double-whammy came as a result. In his association, *'Women loved me for killing the ten thousands', will the still love me when I cannot?* Who knows what was going on behind the scenes in the spiritual realm at this time, but by 'coincidence', his palace overlooked a woman sunbathing, and you know the rest of the story. That one incident turned the history of Israel one-hundred-and-eighty degrees in its fortune. It took a Prophet to come and point out what was going on in the spiritual realm. David hadS been living by Kingdom-of-God laws, but his inner conflicts had caused him to associate Kingdom-of-God laws with World-Kingdom results and purposes. But David's motivation was still in a covenant with God, and hearing how his inner confusion had left him with World-Kingdom associations, he repented. David did not lose sight of the spiritual battle insight for long:

I did what you said is wrong. You are the one, and the only one I have sinned against. I say this so that people will know that I am wrong and you are right. What you decided is fair.¹⁴⁴

¹³⁵ Jeremiah 18 ff

[136](#) *Matthew 24: 36*

[137](#) *Gen 50:20*

[138](#) *Exodus 19:5-6*

[139](#) *John 18:33b,36-38.*

[140](#) *Genesis 14 ff*

[141](#) *Exodus 19:5-6*

[142](#) *1Sa 8:10- 18*

[143](#) *2 Samuel 21 : 15-22*

[144](#) *Psa 51:4*

Kingdom lifeblood and circulatory system

David recognized that his inability to be sinless disqualified him from being the promised King of the Kingdom-of-God on earth. That must now be left to another who David calls, 'My Lord'. Spiritually, what had happened in this incident? The spiritual flow of grace from Yahweh-Elohim to His people, (and out to the nations), had been blocked, by

The life cycle of the Kingdom-of-God is carried in the blood.

It carries grace corpuscle out to the whole Kingdom and is returned in gratitude to be cleansed and flow again

It can be blocked in that flow, by an unhealthy growth, then the whole Kingdom suffers and may die

Principle 8: Circularity System

gratification not gratitude. And it had been blocked from a whole nation by one man. This is the blood circulatory system of the Kingdom-of-God. If grace is blocked from flowing down, it cannot be turned to energy to bless the nations via gratitude. Kingdom-oxygen is contaminated when gratification diverts the flow of grace to feed an unhealthy growth within self. In other words, God's Kingdom model is tainted by the world-kingdom model.

Another must follow to complete this prophesy.

The Jehovah-Elohim said to my Lord, "Sit at my right side, until I make your enemies into a footstool for you." The Jehovah-Elohim will extend your power outside of Zion, and you will rule over all enemies. Your glorious power will be seen on the day you begin to rule. You will wear the sacred robes and shine like the morning sun in all of your strength. The Jehovah-Elohim has made a promise that will never be broken: "You will be a priest forever, just like Melchizedek."^{[145](#)}

David recognized an order. Jehovah-Elohim is the final authority, A greater king than David was yet to come, He would come from the priestly order of Melchizedek, whom, the Jews held to be the only person to perfectly hold the office of Prophet, Priest and King. The rightful king in the Kingdom-of-God must be the Messiah who will fulfil all three roles. He would have the right to the throne. The only

person ever documented in History books to fulfil that description was one Jesus-Christ. [146](#)

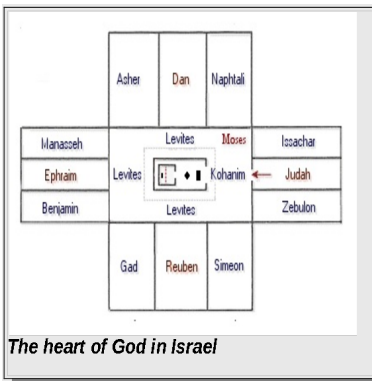
We will have to pick up this theme again in a later chapter. But for now we have another principle: The life cycle of the Kingdom-of-God is carried in the blood. It carries grace corpuscle out to the whole kingdom and is returned in gratitude to be cleansed and flow again. If it is blocked in that flow, it causes an unhealthy growth and the whole kingdom becomes ill with World-Kingdom disease.

In the eyes of His people, God's-Kingdom narrowed to, God will send a king to destroy all our enemies. But that is contrary to all we have seen in the idea behind the Kingdom in God's mind. So they didn't get it. *'You are going to be a blessing to all nations, so even the gentiles who are oppressing you will be blessed through this kingdom'*. A lot of Jews did not like that, so they demanded a king after the style of surrounding nations, who would fight for them, and ended up with Saul. But notice, God has already demonstrated his objective in their ancestors. The story of Joseph is through his persecution and trials, Joseph rose to be ambassador and blesses the nation of Egypt. Daniel, captured and taken to Babylon, ends up as ambassador to bless them.

All this to show, God is king on his throne in Heaven, His idea and purpose are being worked out from his authority in Heaven, Nothing has stopped His objectives, Rebellions by earthly kings or by heavenly powers have prospered his purposes. The ultimate battle will be the cross when Satan's heavenly and earthly armies have achieved their goal, of killing the King to take the kingdom for their own ends. But, they will only find they have simply aided the original idea of God to set up his kingdom and bless the earth. If a King does not have a servant heart his heart will be contrary to

God's intention for the role of a king. God must test that heart to prove it before he can endow the power and authority upon a person. God will simply say to World-Kingdoms, you have done you worst, and I am alive and well and will rule as a Servant-King. The two roles will not be separated for different times in history, they will be a unity of character and role at all times. By the modern interpretation that Jesus will be a suffering servant and a conquering King at different times of History, we miss the point entirely. Messiah, will be Messiah because he is Messiah; His motivating drive as servant, will be the same motivation that will establish him as King. Kingdom structure under His rule will reflect and demonstrate Messiah as He is.

Where is the Throne?



It is a false concept to presume God wants to sit on a throne high above all. That concept we have picked up from World-Kingdoms. Satan wanted that. He said I will ascend to the highest place from where I can take control.

We often read into scripture our own assumptions. Do you assume John was taken to the highest point of heaven to see the Lord sitting on his throne? Read again Revelation chapters-four on. He saw the door of heaven and an angel said come up here. Just inside the door he saw one sitting on the throne, surrounded by myriads. If the king is the heart of his kingdom, that is where you will find Him. He is the lifeblood of his kingdom. World-Kingdom have shifted the throne to the highest point of the kingdom, not God. Everything God desires will culminate in the last chapter of Revelation.

And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is now with man. He will dwell among

them, and they will be his people, and God himself will be with them as their God.^{[147](#)}

Where is that? According to the highest law of the Kingdom-of-God, it is in the heart. *'You shall love the lord your God with all your heart'*.

That is where God was in the garden of Eden, 'in the midst'!^{[148](#)} That, is what God wanted in his chosen nation Israel.^{[149](#)} That is the full intention God expressed to Moses :

I will live among you as your God^{[150](#)},...I will live among you as your God,^{[151](#)}

Moses understood, that is why he organized the camp in such a manner, with the tabernacle of God in the midst. That is the point of the twelve stones taken from the very midst of Jordan, to be set up as a memorial.^{[152](#)} God was with them as they passed through Jordan. That is why Samuel anointed David as King in the Midst of the Brethren.^{[153](#)} That is where, Shammah, and David as King, stood firm in the midst of the field, to defend it, from the heart. That is why David went out into the midst of the battle, while the other kings sat in chariots at the side.^{[154](#)} That is why Mordecai went to the midst of the city to plead, because that is where God was. That, is where the Prophets prophesied.^{[155](#)} That is where Jesus is when two or three citizens gather.^{[156](#)} That, is where Jesus is in his churches until a church looks for motivation elsewhere.^{[157](#)}

Advantages of a Monarchy

The value of a King lies in his character, not his office. Presidents, Prime-Ministers, and Rulers of this realm, would have us believe their power comes from the office. The, Kingdom-of-God King, creates the office from His character. The Kingdom-of-God, develops its culture from the Character of the King, not the office He holds. Character and

King are hyphenated as one. The king is the ultimate and only source of authority in his kingdom. In Heaven, the authority of God the King is exclusive and absolute. His word is the law on which the Kingdom-of-God exists.

This, relieves a great burden from Kingdom-of-God ambassadors, in a World-Kingdom. Kingdom-of-God ambassadors do not have to give opinions. They state simply, 'In the Kingdom-of-God this is the law'! If church or state seeks to modify Kingdom-of-God laws to accommodate World-Kingdom views, it ceases to represent the Kingdom-of-God. Perhaps we should bear that in mind when councils and conventions presume they can change kingdom laws to become more appealing to World-Kingdoms. As the old saying goes, *'If God said it, that settles it, whether I believe it or not'*! People do not make a king sovereign, that would diminish his sovereignty.

Not one king, in the books of Samuel or Kings, finished their rule, untainted by World-Kingdom values. About half started their rule, qualified under Kingdom-of-God values, but ended up promoting World-Kingdom values. How many times, in scripture, do we see phrases like: *'and the next king did more evil than his father'*?

Saul was the first king in Israel. They had tried to install Gideon, but Gideon was having none of it¹⁵⁸. Saul was installed by a democracy. Democracy is a people's desire to run its own kingdom. Subjects of kings expect kings to meet the needs of the day. If harvest fails, they expect kings to provide food. If an enemy threatens war, they expect a king to deliver them. That was the need of the day when they chose Saul. When God brought the Israelites out of Egypt to the promised land, He also brought the Philistines from Crete and the Arameans from Kir.¹⁵⁹ The Philistines in particular were a thorn in the side of Israel. The Philistines harassed Israel, and the overriding need of that day, was

protection from them. Saul was chosen because he was a big man who could stand up to the Philistines, but in character he was far from upright. His values were under the motivation of world-kingdom laws, wanting luxury and wealth to flow his way and not out to the people. You will know what God thought of that through the rest of the story. But underpinning all this, if the people had repented and renewed the original covenant with God, they would have looked inside themselves for reasons of motivation, not outside for a means of power to force subjection.

The main concept of the kingdom has always centred around David's reign, in the mind of the Jews. David ruled at the peak of Israel's history. Despite his sins, he was chosen by God, and, in general, shows the best example of a King in touch with God. After Him the kingdom declined, and the Hope of a future kingdom with it. Prophets prophesied on the basis of his rule, trying to analyse why it failed. Concepts of the Kingdom, built up in Israel's minds, was based only on the first half of the story. This was projected to the future in idealized terms. The Kingdom of God would be the restoration of the kingdom of David. Prophets tried to return to God's concept. They referred to this hope as the '*The Day of The Lord*', but the people had their own picture of it.

Principle set before Solomon who broke all his kingly vows.

The story of Solomon is fondly remembered. While the peak of kings turned down at the fall of David's covetousness, adultery, and murder, few saw the kingdom's fall until the end of Solomon's reign. Solomon was a king with promise but ended as a tyrant. Solomon was not the unanimous citizens choice. David warned him to deal with disunity among his advisers, which he did. David also left him with a unifying project, the new Temple. Solomon used his skills

and talents to strengthen and unite the kingdom through this project. But a question as to his motivation remains. This fruit only showed at the end of his days. As a good administrator, Solomon made many good deals and sets good goals at first. Solomon vowed he would uphold all the laws Moses had especially required for the office of King,¹⁶⁰ but broke every one of them. He began to hoard gold ¹⁶¹, trade horses with Egypt¹⁶², took foreign wives,¹⁶³ and sucked up to Egypt by building a palace and a temple for his Egyptian wives and their gods. He totally switched from Kingdom-of-God structure to World-Kingdom structure. A *'Get not give'* motivation.

While the Temple project was underway, people willingly got involved. But for Solomon it was about the Prestige rather than Purpose. Once the project was finished, his interest faded, turning his attention to other matters that brought him in direct conflict with his kingly vows. He had seven-hundred concubines but singled out only one or two. He said he loved the Lord but sacrificed to other gods.¹⁶⁴ Under Solomon, all the wealth concentrated in the South of the Nation, and His palace, and the North began to resent it. Solomon created a bondage labour market modelled on Egypt. So much so, that when his son Rehoboam came to the throne, the people cried out for mercy:

"Your father made our yoke heavy, please lighten it for us," Rehoboam replied, "My little finger is thicker than my father's thighs. My father laid on you a heavy yoke, I will add to your yoke. My father disciplined you with whips, but I will discipline you with scorpions." ¹⁶⁵

As far as the fruit produced in his life, Solomon, although History would like to portray otherwise, ended as the World-Kingdom model God had rejected. World-Kingdoms, love to hold this kingdom up as an example of God's Blessing and a godly nation. Many a 'Prosperity-Gospel' sermon has been

moulded on it. It is the story of every World-Kingdom, even today. It is the great reversal of Kingdom-of-God principle:

the king will not think that he is better than any of his own people. He will not turn away from the law and extort the people, but he will follow all my laws exactly. Then, through his fruitfulness, his descendants will rule the kingdom of Israel a long time.¹⁶⁶

¹⁴⁵ [Psalm 110.](#)

¹⁴⁶ [Commentary margin Psalm 110](#)

¹⁴⁷ [Rev 21:3](#)

¹⁴⁸ [Genesis 1,6 ; 2: 9; 3: 3;](#)

¹⁴⁹ [Exodus 8: 22](#)

¹⁵⁰ [Exo 29:45 I](#)

¹⁵¹ [Exo 29:45](#)

¹⁵² [Joshua 4: 6-18](#)

¹⁵³ [1 Samuel 16: 11 ; 18: 10.](#)

¹⁵⁴ [2 kings 6 : 20](#)

¹⁵⁵ [Isaiah 12: 6 ,and other verses](#)

¹⁵⁶ [Matthew 18 :12.](#)

¹⁵⁷ [Revelation 2: 1- 3 :22.](#)

¹⁵⁸ [Judges 8: 22-23](#)

¹⁵⁹ [Amos 9: 7](#)

¹⁶⁰ [As in Deuteronomy 17: 14-20](#)

¹⁶¹ [Chronicles 10: 14 ff](#)

¹⁶² [Chronicles 10: 26 ff](#)

¹⁶³ [Chronicles 11: 1 ff.](#)

[164](#) *1 Kings 3*

[165](#) *1 Kings 12: 10*

[166](#) *Deuteronomy 17:20*

CHAPTER 5

Principles in the Prophets

In every Kingdom there is a conscience. It is called the Justice system. In the kingdom of Israel, this was at various times, administered in the Priests, or the Prophets¹⁶⁷. In contrasting World-Kingdom with the Kingdom-of-God, one contrasting principle underpinned the two systems. As you might expect, in World-Kingdoms the presumption was, and still is, *'Innocent until proven Guilty'*. This led to, (and still does lead to), a culture which hides law-breaking, until it is exposed. Further, it underpins a culture governed by the 'letter of the law', rather than the 'spirit of the law'. In keeping with World-Kingdom culture, it also makes many lawyers very rich if they can defend a client on technicalities, or obscure laws, avoiding having to answer to the original accusation. Injustice walks around World-Kingdoms unexposed, because the alleged sin has never reached the courts because of technicalities in the system. Justice itself, in World-Kingdoms is often based on wealth and legal procedural lapses, not equality. Pharisees were experts in this tactic.

A Kingdom's Conscience

In the Kingdom-of-God, as you would suspect, the baseline is reversed. *'Guilty until pronounced Innocent'*. That needs explaining. A Judiciary system based on *'all have sinned'*, is a system based on Grace, not letter law justice. It does not lend itself the attitude, *'I require justice if I have been wronged'*, rather, *'I forgive, as I have been forgiven'*. One outstanding contrast between the two kingdoms, is revealed in the adulteress brought before Jesus. World-Kingdom justice, required stoning. Kingdom-of-God justice, was not blind to the sin, she was told to go and sin no more. But the process was levelling on all. A sinner's accusation is the

sinner's condemnation. Kingdom-of-God justice is not limited to the accused, it tries both the accuser and the accused. In this case it includes the involved man, (who was nowhere to be found), and the accusers, whose, 'better than you', justification for bringing the case, collapsed in a moment's pause for thought. Kingdom-of-God justice presupposes all have sinned, and indeed under that system, all her accusers disappeared rapidly. As someone has already remarked before me, Kingdom-of-God justice, should reduce the unquenchable demand on World-Kingdom justice systems.^{[168](#)}

Moses tried to set up a fair system in the wilderness, Levites who were charged with looking after the laws, were all paid out of the temple tax. So anyone seeking a lawyer had equal footing, at least financially. World-Kingdom values crept in, once the people had moved into the promised land. Looking at surrounding nations, both lawyers and priests found they could get rich in this world's goods, either by bribes or a self-esteem that could outwit other arguments on points of law. Effectively, this reversed the flow of blessing in the kingdom from give to take. It is not a modern day invention to advertise for lawyer services, lawyers in Jesus's day discussed matters loudly in the streets to persuade according to their cause, justice is perverted by the loudest organized argument on streets.

The Pharisees went out, conspiring how to destroy him. Jesus, aware of this, withdrew from there. This fulfilled Isaiah's prophecy :

Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not wrangle or clamour, nor draw attention to himself in the streets. He will not break a bruised reed or quench a smoldering wick, until he brings justice to truth.^{[169](#)}

A Kingdom's Justice

The Value of the prophets is the judgements they make, according to the structure of the Kingdom-of-God. Laws that are clearly broken are challenged in the streets. Prophets do not judge, they proclaim the judgement made by the judge. That judgement was, more often than not, the opposite judgement made in court.

Justice involves two things, Judgement and Salvation. The Prophets announced judgement giving the reason for it. The message of the Prophets can be summed up as, God says, *'I am like this, I expect you to be like this too, If your heart is not like mine, you are not mine, By the fruit you have produced, I have judged you. If you change your heart, you will be saved. If not you will be burned'*. Is this not exactly what Jesus taught in his parable of wheat and tares?

Basically, there is a hierarchy of sin also. Top, is the sin of Idolatry. Next to it, is, oppression of the poor. The two kingdoms are opposed on this law. Kingdom-of-God protects the oppressed, World-Kingdom oppresses and exploits the oppressed. It may be in Israeli territory, but if the fruit is World-Kingdom fruit it is World-Kingdom. Many are alien countries trying to live by Kingdom-of-God laws, that are commended and blessed by God. But, just as the sin is hierarchical so is Judgement. Grace is top of this hierarchy, closely followed by mercy in the sentence.

Ahab was in territory given to Israel, and a descendent of Abraham. But he was not acting under Kingdom-of-God law when he ripped off his neighbour Naboth by, taking his vineyard. David's adultery, idolatry, and murder took place in Kingdom-of-God territory, David, being the king of it. But World-Kingdom took over, David reversed the flow of blessing when he took rather than gave, and the whole nation's blessing was reversed by God, because of it.

Prophets give a long list of other recognizable symptoms to distinguish between the two kingdoms: Spending money on perishable treasures, Blocking the flow of money down to the poor, disregarding the widow or orphan, Usury, Racism, Alien citizen abuse, the list will lengthen in the reading of the prophetic books. God's Judgement had already been passed, and the prophets proclaimed it. Prophets were not pronouncing judgement on behaviour, but on heart. This was taken into account in the delivery of the pronouncement. Amos confronting the culprits pronounces:

Thus saith Jehovah: For three transgressions of Israel, and for four, I will not revoke its sentence; because you have sold the righteous for silver, and the needy for a pair of shoes; panting after the dust of the earth on the head of the poor, and turning aside the way of the meek; and a man and his father will go in unto the same maid, to profane my holy name. And you lay down by every altar upon clothes taken in pledge, and you drink in the house of their God the wine of the condemned.^{[170](#)}

Micah, pronouncing the same judgement explaining:

Then I said, "Listen, leaders of Jacob and officers of the nation of Israel! You should know what justice is. But you hate good and love evil. You tear the skin off the people and tear the flesh off their bones. You are destroying my people. You take their skin off them and break their bones. You chop their bones up like meat to put in the pot! Then you will pray to the LORD, but he will not answer you. No, he will hide his face from you, because what you do is evil. Some false prophets are telling lies to the Lord's people. This is what the LORD says about them: These prophets are led by their stomachs. They promise peace for those who give them food, but they promise war to those who do not give them food. This is why it is like night for you, and you don't have visions. You cannot see what will happen in the future, so it is like darkness to you. The sun has gone down on the prophets. They cannot see what will happen in the future, so it is like darkness to them. The seers are ashamed. The fortune-tellers are embarrassed. None of them will say anything, because God will not speak to them. But the LORD'S Spirit has filled me with power, goodness, and strength. So I can tell Jacob about his crimes, and so I can tell Israel about his sins! Leaders of Jacob and rulers of Israel, listen to me! You hate the right way of living! If something is straight, then you

make it crooked! You build Zion by murdering people. You build Jerusalem by cheating people! The judges in Jerusalem accept bribes to help them decide who wins in court. The priests in Jerusalem must be paid before they will teach the people. People must pay the prophets before they will look into the future. Then those leaders expect the LORD to help them. They say, "The LORD lives here with us, so nothing bad will happen to us." Leaders, because of you, Zion will be destroyed. It will become a plowed field. Jerusalem will become a pile of rocks. Temple Mount will be an empty hill overgrown with bushes.[171](#)

The message in the prophets is: God says, *'I pleaded your cause, therefore I expect you to do the same for the rest of society'*. In reality, we live in two kingdoms. The prophets are trying to teach us that Kingdom-of-God citizens, are in World-Kingdom territory, to change its culture. That is not easy, but the task of the Prophets is, to point the way. It cannot be done by insisting

by force as that is a World-Kingdom method. It must be done by example, demonstrating the motivation. Demonstration is not easy, it usually attracts rebellion by World-Kingdom citizens and often ends in World-Kingdom methods of rebellion-force. See what riots Paul caused, by freeing a girl from a spirit that World-Kingdom masters had used for their gain, for example[172](#). Force and Fear to oppose Kingdom-of-God values, is a big deterrent to Kingdom-of-God people.

We cannot employ their methods to get Kingdom-of-God results. When a citizen prays, 'Your will be done on earth as it is in heaven', to God that is a practical prayer. To most of the church, that is a prayer for Christ to return and set up His values here. But God's intent is to bring the reality of that world into this one, using his ambassadors, but

The conscience of a kingdom is seen in its justice system.

World-Kingdoms start with innocent until proven guilty

Kingdom-of-God starts with all are guilty until pronounced innocent

Principle 9: Kingdom Conscience

definitely not by World-Kingdom methods. Israel thought he would. They were expecting a show of military power under Messiah, a triumphal suppression of their enemy, and big signs. But somehow, the church keeps reverting to those tactics to advance the gospel. Be it, Constantine or Crusade, conversion at the point of a sword is World-Kingdom tactics. Force, is Cain's doctrine, *'agree with me, or you die'*. God did not agree with him and his descendants did their best to kill him. Isaiah's suffering servant, is God's answer to World-Kingdom tactics.

[167](#) *One remarkable example of this in modern days facilitated the peaceful transition of power in South Africa, under 'truth and reconciliation' courts.*

[168](#) 1 Corinthians 1-11

[169](#) Matthew 12:14 -20

[170](#) *Amo 2:6 -8 v8 they commit adultery in front of Idols using pawned garments as blackmail that should have been returned without charge at sundown,*

[171](#) Mic 3:1 ff

[172](#) Acts 16 : 16 ff

Contrasts	World Kingdoms	God's Kingdom
<i>Growth Policy</i>	<i>Sword, Power, Control, Fear</i>	<i>Blessing, Gratitude,</i>
<i>aims:</i>	<i>Self-interest, self preservation, Self-worth, Self-esteem, Self-security</i>	<i>Servanthood, Love, Blessing, Self-control,</i>
<i>scopes:</i>	<i>Exclusive, Minimal, Restrictive</i>	<i>Inclusive, extravagant,</i>
<i>responses:</i>	<i>Phobic, resentfull, revengeful</i>	<i>Embracing, loving, forgiving</i>
<i>battles:</i>	<i>Flesh and Blood, other temporal kingdoms,</i>	<i>Controlling powers and forces behind world thrones</i>
<i>Motivation:</i>	<i>present darkness, spiritual forces of evil in the heavenly places" (Eph 6:12).</i>	<i>Love, not that we loved God but that he loved us and sent his Son to be the propitiation for our sins. (1 John 4: 10)</i>
<i>Kingdom Contrasts</i>		

CHAPTER 6

What Jesus taught

One subject stands out in the Gospel above all others, the Kingdom-of-God. It is mentioned over one-hundred-and-forty times. In the synoptic gospels, Jesus expands on the meaning of love in thirty-one verses, but he takes one-hundred-and-sixteen verses to explain the Kingdom-of-God. He came into the synagogues of Galilee, His opening introduction to His ministry, announces the Kingdom-of-God has arrived. Then, moving to the mountain top, he proclaims the same message to the common folk in parables. Then, after his resurrection, Jesus spent forty-days, with his disciples, expanding on the Kingdom-of-God, those things he was not free to expand before his resurrection.^{[173](#)}

Whenever Jesus was asked a question, he would refer back to the Old-Testament as His base. This is where God laid out the purpose for everything, which is, the expansion of His kingdom into the material realm. Hebrew doctrine developed between Genesis and Jesus, but not always correctly. Israel had been commissioned in Genesis to set up communities under Kingdom-of-God principles. These were to show the world the advantages of Kingdom-of-God rule. By the time Jesus arrives in history, the emphasis has moved away from demonstrating to the world, (as His ambassadors), what the Kingdom-of-God looks like in practice. By the time Jesus came, Jewish leaders teaching on the Kingdom, was limited to the hope that, one day soon, time will end and Messiah will come in power to conquer the whole world. He will sit on David's throne in Jerusalem, and the whole earth would submit to His rule. But the concepts as to how this would be achieved were based on World-Kingdom methods. It would be achieved by power. Instead of obeying the commission, they had handed the whole

thing back to God, while the nation's committees got on with its political debates.

Over a three-year ministry on earth, Jesus preached one sermon, with three points : The Kingdom is coming, so, repent and believe the good news; The Kingdom is here so get your 'citizenship papers' from the king now; and The Kingdom will come to all earth, and that will be the time, when all nations and all people will be sorted and judged. Citizens who join the Kingdom-of-God renew the commission from Genesis, 'Multiply and spread out all over the world'. The new form of words are: *'Go into all the world and announce, Good-News, the Kingdom-of-God is here'*!

If the gospel means, 'good news', question-one is: Has church shortened its mission to, 'preach the good-news', or is the church fulfilling the Commission to, 'Preach the good news of the Kingdom-of-God'. Whenever the disciples were sent out, he tells them to say one thing.

Announce as you go. The Kingdom of God is coming!¹⁷⁴

Once again, we return to the original mission of God for setting up His Kingdom on earth. It was announced in Genesis, where the means of setting up a kingdom on earth was to plant a community, to bless all creation and extend the kingdom-of-God over all the earth. Shortening the mission statement, leads to shortening the scope of the mission. The good news is not limited to the cross and resurrection. It is not limited to forgiven sins. These are essential for entering the Kingdom, because the gate is singular and narrow, but to stop there is to stand in the gateway and admire. Very often that approach just blocks the doorway for others to enter. The commission is to enter the Kingdom-of-God and live in its fullness.

The Gossip in the Gospels

We sometimes forget that John was not the first to announce the 'good-news'. First came an entourage bearing three gifts. It came in response to the announcement by a heavenly body. A new star, plopping into the Eastern sky, announced it to a group of diligent, Israeli Sages, in Babylon. They announced it to King Herod and his body of advisors. The star stopped over the fields of Bethlehem, to light the night sky enough for the shepherds to see the angels. They were next to gossip the Good News. Then, two devout volunteers, working in the temple, spotted it and announced it with a public blessing, in Jerusalem's new Temple. Before that, The Holy-Spirit could not contain Himself, when Mary and Elizabeth met before His birth. Finally, John announces, *'the Kingdom of God is nearly here, get ready!'*. The same sermon of hope had been preached week after week, in every synagogue, at Sabbath meetings, ever since they were in Babylon.

Gossip was well rehearsed, among the Hebrew people. 'Elijah, had not died, but had been taken by God directly to heaven in a chariot of fire. He would return to earth prior to the appearance of Messiah'. Some enthusiastic synagogue preachers added, Enoch, (who walked with God and was not^{[175](#)}), would also come immediately before Messiah. Some Rabbis connected these two together from Zechariah's prophesy.^{[176](#)} Common folk, were happy that John was announcing the Messiah was coming very soon, and as far as they were concerned, Messiah, was coming after John. But, as with all scholars, it had to be debated and discussed by the hierarchy of the church before He could come. Pharisees had to send out another investigation team to kick the report into long grass. They asked John, was he actually Elijah in disguise?^{[177](#)} After all, John might be Enoch, that suited them better because Jesus could then be Elijah in line with their doctrines. Many decided Jesus was the second prophet Elijah, and reject Jesus as the promised

Messiah, and still explain the miracles. What a tangled web we weave when our intellect covers our eyes.

But circumstances so often colour the promise. We are paralleling the time of king Saul, only it was not Philistines but Romans that needed conquering this time. They wanted a Champion. John preached his message at Jordan. Jordan was the last barrier before they had entered the land all those years before. The mission at that time was to enter the land, Spread out in communities, set up a kingdom, and demonstrate to the world what the kingdom-of-Heaven would be like under the Kingship of Messiah. John's message was limited at first to: *'Repent, the kingdom is coming'*. But one day, as he saw Jesus coming toward him, it changed to, *'Behold the Lamb of God'*. Jesus began his ministry by declaring, *'The Kingdom of God has arrived'*.¹⁷⁸

The Kingdom has come... it is here... but not yet.

Jesus announces the objective, the tactics, and the culmination of the Kingdom. The flag has been staked, the objective declared, and the first battalion has arrived. Without understanding this, the message becomes confusing. The statement, 'Has come... not yet', has been a battleground in the church since Jesus departed.

Genesis records, in the beginning, 'God Said'. Have you ever wondered where the Word, went, when 'God Said'. It went into the future! Now John declares it has arrived at its destination. President John F. Kennedy, on May-twenty-five, nineteen-sixty-one, said. *'Let us go to the Moon'*. Where did his word go? It went into the future when Commander Neil Armstrong staked the flag July-twenty nineteen-sixty-nine. The moon is not yet colonized, but will be one day.

Before the world began, the Word was there. The Word was with God, and the Word was God. The Word made everything and It was made for Him. The Word is life, the Word gave life to

the world. The Word illuminates to all people, the purposes for life like a light shining in the darkness. The darkness will try to put the light out but cannot.[¹⁷⁹](#)

Progression of Hebrew kingdom doctrine

During the gap of time from Genesis to Jesus, people had conceptualized the project in World-Kingdom terms. They were looking for a Messiah to stake the flag, they were looking for a Messiah to kick the Romans out and establish an army big enough to conquer the world. They had cut out large chunks of the prophets referring to a servant king because it did not fit the final triumphant conquering king. Messiah was coming to bring an end to History.[¹⁸⁰](#)

The highest focus of Jewish hope for a future kingdom, centred around the Kingdom-of-David. It was projected into the future and idealized. The prophets coined the term, '*The Day of the Lord*'. But this included, '*The day of Judgement of the world.*' But again, Judgement of the nations was preached while judgement on Israel itself was dropped. The theology became, we have been judged and punished in exile, so the final fulfilment will be the Judgement of other nations. Not us, they thought, we will have salvation and our land will be restored when Messiah comes. All this would occur within History.

During the four-hundred years between Testaments, the hope was kept alive, but modified. They had given up on God doing anything in history. So the doctrine was modified to: Messiah would come to end History. This new term, '*This age and the age to come*', were introduced in this interim. This age is an evil age, it is Satan's age. The age to come will be the powerful act of God, He will roll up the present world and usher in the new Kingdom-of-God.

The Kingdom-of-God has come

It is into this kind of teaching that John the Baptist enters, and Jesus proclaims his Kingdom. At the arrest of John-Baptist, Jesus left waters edge ministry and went into the synagogues to start a radically new message. Jesus' message returns the message back, straight back to Isaiah where, not a conquering King, but a suffering servant will come.

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favour.... Today this Scripture has been fulfilled in your hearing¹⁸¹.

Jesus Stopped halfway through a sentence. He missed out :

and the day of vengeance of our God;¹⁸²

The day when God would roll up time, judge the final judgement, and usher in the kingdom, was still future. But the suffering servant period has now come. The flag has been staked, and the battle is about to begin. Jesus is led into the wilderness. In the wilderness he confronts Satan. The Kingdom of God has come.

Being asked by the Pharisees when the kingdom of God would come, he answered them, "The kingdom of God is not coming in ways that can be observed, nor will they say, 'Look, here it is!' or 'There!' for behold, the kingdom of God is in the midst of you." ¹⁸³

Jesus is talking to Pharisees, he would not say to them, the kingdom is '*within you*'¹⁸⁴, but '*in your midst*', it is already active all around you, but you are blinded by your doctrine, and you cannot see it. When John the Baptist, had a period of doubt after his arrest, he asked Jesus if He was the one bringing about the new kingdom. Jesus did not answer directly, but pointed him back to the prophesy of Isaiah.

“Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.”¹⁸⁵

In other words, the kingdom is in your midst because you see me do these things.

In the mission of Jesus, the most significant point in setting up the Kingdom is the battle between the Satan and Himself. There can be little doubt as to who is whom in this next text.

No one can enter a strong man's house and plunder his goods, unless a stronger man first binds the strong man. Then indeed he may plunder his house.”¹⁸⁶

Satan is the strong man and Jesus, the stronger, has just cast out a demon from the house. The Pharisees, could not see by what power, the stronger man, had cast out the demon, and so could not see the Kingdom-of-God was present. The kingdom at hand is when the disciples, and later the church, heal and cast out demons. *‘By whom will your children cast out demons?’*

The Kingdom-of-God is at hand.

This phrase is still about reign not realm, it is not about the kingdom as a place but about an ambassadorial right to behave with power and protection, outside of recognized territory. It is not where is your kingdom, but where can I see what your kingdom is like. When he sent the seventy out, two-by-two, he specifically commanded, *‘Preach the Kingdom-of-God has come’*. When he said heal the sick and restore the blind, he is saying, *‘This is what the Kingdom-of-God is like, see it demonstrated here and now’*.

The Kingdom-of-God is not yet.

When asked, on another occasion, when he would take the throne, he answered, *'Not Yet'*. There is clearly another event to come. *'Be ready for you do not know the day or hour when the King will come'*, refers to the half of the sentence Jesus left out in the Synagogue. *'Thy Kingdom Come'*, refers to that final state when it is completed. But for now, the kingdom is among you, it is already a reality because you can see examples of it here. One parable in particular describes the transitional period between, *'is here'*, and, *'not yet'*. The Parable of the wheat and tares.

A man sowed good seed in his field, and his enemy sowed weeds among them. A servant said, Master, did you not sow good seed in your field? How then does it have weeds? He said to them, an enemy has done this. The servant said, 'shall we go and pluck them up? The master replied, No, lest you root up wheat along with them. Let both grow together until the harvest, and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn. [187](#)

The first time the Satan sowed weeds, this was in the Garden of Eden. The second time was in Cain. The fruit is growing in the person, and it will finally reveal itself, then judgement will be made. We have seen this throughout the scriptures. God very often delayed punishment on the principle the fruit of sin was not fully grown. We can go right through scripture to see this underlying principle, until the fruit is ripe, a choice of repentance remains. Nineveh delayed destruction for one-hundred-years until sin rose again to become fully grown.[188](#)

Your desire grows inside you until it results in sin. Then the sin grows bigger and bigger and finally ends in death.[189](#)

And He said, "What do you see, Amos?" And I said, "A basket of summer fruit." Then the LORD said to me, " The fruit is ripe, the end has come for My people Israel. I will not spare them any longer.[190](#)

Justice or Mercy, is a character choice in God and demonstrated by phrases like, *'By fruit you will know them'*. You cannot tell by the seed, it has to grow.

Changing the metaphor, God asked Jeremiah, while he watched a potter squash and reshape a beautiful vase to a chamber-pot, 'Which is at fault, the potter or the clay'? The answer was this: The Potter has the perfect idea, but if the clay does not respond in his hands, the result is the fault of the clay'.

You can see how this principle works in individuals. Joseph, God planted a seed in him in a dream, *'Your brothers will bow down before you'*. At first the seed grew in poor soil, it started growing as arrogance, it tainted the soil of his brothers soil and the started growing hatred and revenge. Joseph had to be replanted and God used the jealousy and lies of his brothers to transplant him into the soil of the Egyptian Kingdom. It took years in that kingdom to change the arrogance and self-assertion in him, producing a humble, forgiving, and upright man, suitable for God's purpose. Plucked up before the final fruits were formed, he could not have fulfilled his purpose of saving many lives, and bringing his brothers to repentance. Other lives you might like to scrutinize for this principle are: Abraham, Isaac, Jacob, Moses, indeed, most bible characters. This law applies in the Kingdom-of-God. This is the law that is often stated in Scripture as: *'And when the time had fully come'*. Delayed transition does not mean, 'we must interfere because God has not yet fulfilled'. Abraham tried that, see the Arab / Jewish conflict today. No! Delayed transition means wait, get on with the commission, because the commission itself will give fruit to present itself. Then will Judgement come.

Entering The Kingdom

If the Commission of Jesus, is to demonstrate Kingdom-of-God living in communities, so the world can see what Kingdom-of-God in their midst is like, then the doorway into the Kingdom-of-God needs a signpost. To be blunt, The reason the Kingdom-of-God cannot be equated with 'The Church', must be obvious here. 'Church'^{[191](#)}, like the Children-of Israel, does not demonstrate the Kingdom-of-God. Many communities within the church do try, but 'The Church', means no more to the world, than any other confusing, irrelevant, religion. Like the Children-of Israel it has set up its political structures in the style of World-Kingdoms and not affected heart motivation in line with the Kingdom-of-God values in the least.

John-Baptist, narrowed a wide road, to signpost an even narrower entrance into the Kingdom. He went out among the people in preparation declaring, Repent! Repent changes the focus to see the door, It does not enter it. Many, even Pharisees, repented and were baptised under John-Baptist, but rejected Jesus. I would not be a bit surprised if Nicodemus had been baptised by John, judging by the conversation. Jesus tells Nicodemus: The door into this kingdom is via water. The door into the Kingdom-of-God is via Spirit.

**The only life people get from their human parents is physical.
But life that the Spirit gives a person is spiritual.^{[192](#)}**

John-Baptist himself knew there was more

I baptize you with water, but he will baptize you with the Holy Spirit!^{[193](#)}

Baptism in the Spirit of God, or being born of the Spirit of God is the entrance into the Kingdom. When Jesus said, '*I Am the door*' or '*I Am the gate*', He was saying, when you pass through the door, you become renewed by my Spirit,

My values, My objectives and My purposes. I refer you back to chapter-one, where we discussed how the Spirit is the motivator. To enter the Church does not equate to this principle. John Bunyan describes many motivating spirits who journey through the church. Pliable, Worldly-wise, Legality, Goodwill, Simple, Sloth, Formalist, Hypocrisy, Talkative, Giant-Despair, Ignorance, Feeble-Mind, All these and more travel in the Church. All these are motivated by the spirit of their name. Entering the Church is not the same as entering the Kingdom-of-God. Entering the Kingdom can only pass through Jesus the Christ, to come out the other side in His Spirit. Motivation of His Spirit is the identity-card Jesus speaks of when he says, *'My sheep know my voice'*. If the Church presumes the Spirit is there to give gifts, it misses the point. Many the gifted evangelist who portrays the gift but not the motivation. Many are the members who demonstrate gifts but carry them out with a legalistic spirit. Many the false teacher, many the cult that has arisen. No! The Church today is no different to the tribes of Israel who claimed to be God's chosen people while motivated by foreign gods. God loves the Church but if it enters the Kingdom-of-God as it is, it will destroy it. One thing is for sure, Mission statements or visions will never change a human heart or unite a community. Communities, nations, organizations or any other grouping, can only be united by culture because culture is the demonstration of a spiritual bond and motivation held by everyone in the group.

Only God's Spirit gives Kingdom new life. How can this be? You are a leader and a teacher, and you really do not know about these things? [194](#)

Everywhere Jesus went, He described what it was like inside that Kingdom. Jesus described himself as the entrance into that Kingdom. His message was this:

'You were created to live in the Kingdom-of-God, but you surrendered it to the Prince of this world. I have won it back. Now take your inheritance that was prepared for you since the creation of the world. I have reclaimed it for you'.

"Then the king will say to the godly people on his right, 'Come, my Father has great blessings for you. The kingdom he promised is now yours. It has been prepared for you since the world was made.'^{[195](#)}

Living in the Not Yet

The New-Testament, is a tension between the already and not yet. It is probably the biggest headache for anyone trying to live by Kingdom-of-God laws and norms while living in World-Kingdoms. Living at the time of Jesus was an even greater headache because Jews were taught that they would not know if they were justified enough to get into heaven until the final day and Judgement. To the kingdom, here is the cause of relief and tension. These were a people who were living under law and law is always telling you how far wrong you are. *'The kingdom is here, enter in'*, means there is therefore no condemnation for those that are in Christ Jesus^{[196](#)}. What does In Christ Jesus mean? Those that have passed through the narrow gate into the other kingdom. But the problem remains, How to live as an ambassador of one king in another kingdom. The answer is never an absolute. It is not abandoning laws, it is by keeping and applying them to the laws. It is applying Kingdom hierarchy of laws to life. This is made clear in Acts:

Respect the authority of the domain you are in, but represent the authority of your Kingdom.

Where your heart is, there lies your treasure and your authority.

Principle 10: ambassadors Principles

But Peter and the apostles answered and said, We must obey God rather than men.^{[197](#)}

It is something the disciples had been taught by Jesus and tried to make clear to the church.

Let every person be in subjection to the governing authorities. For authority is ordained by God, everything created, exist under a law established by God.^{[198](#)}

The key saying of Jesus, from which we can make sense of this is:

And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's.^{[200](#)}

Jesus is not talking 'paying taxes', he is talking Tolkien. It is a principle not a yarn. The passage has been used to teach all sorts of things from '*Go fishing if you cannot afford to pay taxes*', to '*Money is the root of all evil*'. (I have heard both). No! Jesus is succinctly stating the principle of an ambassador in a foreign land. Respect the authority of the domain, but represent the authority of your Kingdom. Submitting to Pilot, Jesus states the doctrine behind the principle:

You ,would have no authority over me at all, unless it was given to you from above. Therefore, the one who handed me over to you is guilty of greater sin.^{[201](#)}

That was why he was delighted when a Roman Centurion got it:

And I am certainly not worthy to come to you. Just say the word, and my servant will get well. I have officers who give orders to me, and I have soldiers who take orders from me. I can say to one of them, 'Go!' and he goes. I can say to another, 'Come!' and he comes. I can say to my servant, 'Do this!' and he will do it. When Jesus heard this, he was so surprised that he turned and said to the crowd following him, In all of Israel I've never found anyone with this much faith!^{[202](#)}

Perhaps his name was, Centurion Barker? He had certainly recognized the spiritual root of authority. The centurion's faith was possible because he got the principle. Examine again the kingdom structures of figure-nine. If this is a model of the structure of the Kingdom-of-God, then we should be able to see the principles and tactics in the Gospels.

What we need to say here is God intended the earth to be part of his kingdom. He did not create a kingdom as a halfway house, from which we can escape to the Kingdom-of-Heaven. The creation story tells how he created a domain then created a human-being to suit that physical realm and be his ambassador in it. Jesus prays:

While I was with them, I kept them safe by the power you have given me. I don't ask you to take them out of the world, but keep them safe from the evil one.[203](#)

Then again Jesus has not settled for a place in heaven, he has gone there for a 'little while', but fully intends to return.

Jesus has been taken to heaven. But he will come back in the same way that you have seen him go."[204](#)

The whole of creation, (including humans), is in an interim state of transition:

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time.[205](#)

As to if Jesus' return, and the birth of the new heaven and new earth coincide, is a matter of speculation. But that both are to yet to come, is indisputable as far as Scripture is concerned. A fully formed Kingdom-of-God will one day be on earth, be it, in its corruptible form, or in its new incorruptible form. If we go to be with him in the mean-time, it will only be until we return with him when he returns.

Then I saw a new heaven and a new earth. The first heaven and the first earth had disappeared. And I saw the holy city, the new Jerusalem, coming down out of heaven from God. It was prepared like a bride dressed for her husband. I heard a loud voice from the throne. It said, "At Last, God's home is with people. He will live with them. They will be his people. God himself will reign in the midst them as their God".²⁰⁶

Brothers and sisters, we want you to know about those who have died. We don't want you to be sad like people with no hope. We believe that Jesus died, and he rose again. So we believe that God raised them also, to life through Jesus. Any who have died will come with him when he comes. Those of us who are still living when the Lord comes again will also join him. When the Lord himself comes with a loud command, the people who have died and were in Christ will rise first. Then, we who are still alive at that time will be gathered with them. Encourage each other with these words.²⁰⁷

Ethics and Behaviour

The ethics of the Kingdom is part of :*'now / not yet'*, dilemma. I am not yet what I am going to be, but I am becoming what I am going to be, and I am already what I am going to be. The jargon for this dilemma is, *'Imputed'*. It means:

God has accepted me, not on the grounds what I am or do, but on the promise of what I will be when He has finished in me²⁰⁸

Because it is a promise of God spoken over me, it must be. God cannot break a promise.

Words in the kingdom

As a child, language was confusing to me. Aunts could exclaim. 'Auh Bless 'im'! But I was scolded for saying, 'That blessed bike!', when I fell off it. I came home from school one day, singing a new song, 'blessèd be your name', to told to go to my room. Young Hebrew children had a similar dilemma when they spoke of God. They were taught not to say God in case they inadvertently misused the name. To

this day devout Jews write G-d in place of God. Shock and Horror struck one day when my friend from Bristol used 'bum' and not 'bottom' in our home. He was a bad influence, for using common Bristolian words in the East-end of London. But then, Jesus takes his listeners to task for saying, 'You fool', in Matthew-five-twenty after

If you want to know where a person's authority lies, look for their treasure.

you will find their treasure carried on their words.

Principle 11: Discernment Declaration

using the phrase twice himself in Luke-twenty-twenty. Much of the New-Testament is about watching the tongue, 'because it is a small rudder that steers a big ship'. But the crux of the matter lies in the spiritual realm. We have already seen the principle, words spoken, carry the authority, emotion, desires, and wishes, of the person speaking. In the Kingdom-of-God, one word from God brought the physical realm into being²⁰⁹. Jesus went about saying, 'Be healed', and people were, much to the annoyance of Pharisees. Jesus simply said something, and it became. That is the power! Here is the principle:

It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life.²¹⁰

The words you speak out, start in your spirit. Here comes another principle: Where your heart is, there lies your treasure and authority. If you want to know where a person's authority lies, look for their treasure, you will find it carried on their words. You will hear it when you listen to his or her conversation.

World-Kingdom organizations, have their visions established from the top-down, Mission statements come from top-down. They are enforced by the power of inclusion or exclusion, but judged by outward cooperation. If the heart within is elsewhere, humans become very adapt at

disguising it, especially when the boss is around. Jesus pronounces two statements about fruit:

"Not everyone who calls out to me, 'Lord! Lord!' will enter the Kingdom of Heaven. Only those who bear out the will of my Father in heaven will enter. [211](#)

And why call you me, Lord, Lord, and bear not the things which I say? [212](#)

Kingdom-of-God mission statements come from the heart outward. They are implanted at the new-birth by the spirit who gives new-birth. A changed motivation shows a changed life through a changed attitude to the task in hand. Changed lives, change behaviour from the inside-out. They motivate whether the boss is about or not. World-Kingdom methods are designed to change behaviour fast. The quickest way to change behaviour is at the point of a sword. Most religions have used this method to build a kingdom, including church. If this is the method, it is not the Kingdom-of-God driving it. It is the Satan's recruitment method. World-Kingdoms are good at this method.

Words have no power of themselves except to move the air in waves to the ears of a listener. Any spirit, piggybacked on those sound wave has incredible power. The spirit of resentment, hatred, murder, adultery, lust, ad infinitum, carried on words, reveal the spirit dwelling within the heart.

I told you before, and I am telling you again, Idol worship, witchcraft, hate, jealousy, anger, and selfishness. Envy, drunkenness, lewd party goers, and the like, do not come from the Spirit you received when you entered the Kingdom of God, and will not get into the Kingdom of God . God's Spirit makes us loving, happy, peaceful, patient, kind, good, faithful, gentle, and self-controlled. There is no law against behaving in any of these ways. And because we belong to Christ Jesus, those other things will die within us. [213](#)

James in particular understands the power of words. In chapter-three, some Bibles head this taming the tongue. But it should be checking the human spirit. The tongue has the power to build up or destroy. But it has that capacity because it can carry or penetrate the spirit.

The tongue, is a small part of the body, but it can boast about doing great things. A big forest fire can be started with only a little flame. Nobody can tame the tongue.[214](#)

Kingdom-of-God citizens, are citizens because God has chosen to make them citizens by the word of truth.[215](#) Therefore, the citizen of the Kingdom-of-God should bear the family resemblance. In World-Kingdoms the truth, the whole truth, and nothing but the truth, may part company to travel three separate ways. When the belt of truth slips, trousers fall down. Part-truths and incomplete-truths, display a spiritual motivation that is not a Kingdom-of-God truth.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. ... So they are without excuse. Therefore, God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies because they exchanged the truth about God for a lie, worshipping the creature rather than the Creator. For this reason, because they gave up truth for a lie God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, slanderers, haters of God, insolent, haughty, boastful, inventors of evil, disobedient to parents, foolish, faithless, heartless, ruthless.[216](#)

All this list is a product of lies and not truth. The tongue reveals more about us than we care to admit. It reveals the heart, not necessarily in the words themselves but in the motivation and expression driving them.

World-Kingdom citizens, applying for Kingdom-of-God citizenship have to go through the narrow gate of the one who said, *'I Am the Way the Truth and the Life'*, expecting to come out the other side praying, *'Clean my heart O God and make a new heart within me'*²¹⁷.

Beloved, we are God's children now, and what we will be ,has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. ²¹⁸

¹⁷³ Acts 1:3

¹⁷⁴ Matthew 3: 2 , 10: 3 11: 11-12 ; Luke 9: 2 , 9:60 ; among others

¹⁷⁵ Genesis 25: 24

¹⁷⁶ Zechariah 2:13-4:7

¹⁷⁷ John 1: 19-24

¹⁷⁸ John 6: 66

¹⁷⁹ John 1:1 -5

¹⁸⁰ Remember , the Hebrew concept of time was the process ruled time not time ruled the process.

¹⁸¹ Luke 4:18-21

¹⁸² Isaiah 61 : 2

¹⁸³ Luke 17:20

¹⁸⁴ Some versions use *within you*, because the Greek can be either, but for reasons stated, I see *'In your midst'* as Jesus is standing in their midsts to answer their question.

¹⁸⁵ Matthew 11: 4ff

¹⁸⁶ Mark 3:27

¹⁸⁷ Mat 13:25 ff

[188](#) *First he sent Jonah and they repented, 100 years later he sent another prophet but it was too late*

[189](#) *James 1:15*

[190](#) *Amos 8: 2*

[191](#) *I speak in broad terms, many communities live under this umbrella term but to the world, the worst examples are the concept they carry.*

[192](#) *John 3:6*

[193](#) *Mark 1:8*

[194](#) *John 3:8*

[195](#) *Mat 25:34*

[196](#) *Jesus said, I Am the gate, and again, I Am the door. In both cases meaning No body can get into the Kingdom to see the King, but by me.*

[197](#) *Acts 5:29*

[198](#) *Romans 13:1,*

[200](#) *Mark_12:17*

[201](#) *John 19:1-11*

[202](#) *Luke 7:7 - 9*

[203](#) *John 17:12*

[204](#) *Act 1:11*

[205](#) *Romans 8: 22*

[206](#) *Revelation 21:1-3*

[207](#) *1Thessolonians 4:13 -18*

[208](#) *Tales to tell my grandchildren : Brian E R Limmer.*

[209](#) *Genesis 1: 3*

[210](#) *John 6:63*

[211](#) *Matthew 7: 21*

[212](#) *Luke 13:25-27*

[213](#) *Gal 5:22 - 24*

[214](#) *James 3:5 , 8*

[215](#) *James 1: 18*

[216](#) *Romans 1:18 ff*

[217](#) *Psalm 51: 10*

[218](#) *1 John 3:2*

CHAPTER 7
The Wisdom of Jesus

The topsy-turvy Kingdom

If the Blessings of the Kingdom-of-God are to flow from source out to the world, and the world kingdom is blocking that, then you bypass the system by starting at the bottom. Once there, it may block going upward, but it will have achieved its aim.

No need to find a single verse here, The Gospel is the story of working from bottom up. Born in Bethlehem and not Jerusalem, working from Galilee and not the Jerusalem Temple. Preaching outside insular synagogues, by the riverside, where the poor earned their living and foreign merchants passed by.²¹⁹ Eating with tax collectors, prostitutes, and sinners. You can find

Top down strategies Never reach the parts God wants to reach because World-Kingdom motivation of control, prevents it.

Kingdom-of-God Communities having one intrinsic heart to Bless, are not hampered by such things.

Principle 12: Fulfilling the objective

them on every page of the gospels. That is not how to start a world religion, let alone establish a World-Kingdom. It is a topsy-turvy kingdom, and it meets the first Kingdom-of-God objective principle, of blessing the whole, not the few.

Beware, This tactic has been seen by World-Kingdom powers, and they do not like it. It has assets they can use to their advantage. It means they do not have to feed the poor while Kingdom-of-God citizens do it for them. It means World-Kingdom politicians and leaders can trumpet it as their initiative, and claim self-righteousness with a selfie on a special two-minute stop-off. It means more wealth can be kept at the top of the triangle. It means World-Kingdoms will try to persuade Kingdoms-of-God to do the good works but not attribute the glory to the rightful king. But the 'not yet',

will take care of that. The *'not-yet'* will separate wheat from tares. Kingdom-of-God heart and motivation, Kingdom-of-God culture and joy, will be the fruit God is looking for within His Kingdom-of-Eternity, which, leads us on to another principle.

Communities not churches

Understanding the Kingdom-of-God starts in the garden of Eden. *'Be fruitful and replenish the earth'*, is not , *'Have sex and reproduce all over the earth'*, as many modern readings suppose, since Eros replaced love. *'Bear fruit and fulfil your purpose throughout the world'*, is the Hebrew intention. What was the purpose again? To be ambassadors for the Kingdom-of-Heaven on the earth and bless the earth to its ends.

How was that to be done again? Starting in families, and people-groups. Or in New-Testament terms, Homogeneous-groups in Jerusalem, Kingdom-of-God cultured groups into Judea, and Kingdom-of-God cultured groups beyond. That is bottom-up kingdom culture. World-Kingdom will get in on the act, but you will know them because of their top-down strategy. World-Kingdoms, reverse the order to dilute the purpose and take out the heart motivation. Paul fought hard against the Judaizers, not only because they wanted to devalue the work of Christ's sacrifice, (by returning to a hierarchy structure of priests and sacrifices), but because they misunderstood the nature of this new movement called Church. Before he could be commissioned as the apostle to the gentiles, Paul had to recognize the nature of Church was to evolve, (away from a top-down structure with a common national culture), into a commonwealth of assemblies, as a body, having different local functions.^{[220](#)}

Top down strategies never reach the parts of the world God wants to reach, because World-Kingdom motivation and

structure prevents it. Kingdom-of-God Communities having one intrinsic heart, to Bless, are not hampered by such things. We can see that fruit manifest itself, in the collection response for the Jerusalem assembly when they were in need.^{[221](#)}

World-Kingdom motivation, present in Babel, '*We will make our selves a name*', is akin to take. God had to disperse them by language to divide the kingdom lest it should succeed. Kingdom-of-God motivation was recaptured by Abraham, when God told him to leave Ur and become a nomad. The question as to which motivation the Children-of-Israel preferred, raised its head again in Israel when God said to Moses, 'Now is the time for me to come down and dwell in the midst of the tribes to be accessible to all'^{[222](#)}. But they cried, 'No, we would rather keep the hierarchy, 'You tell Moses, and we will do what he says'^{[223](#)}. So Moses was forced to set a Top-Down hierarchy of seventy leaders. But, when people came to him complaining about prophesying in the camp, God was working his bottom up strategy among them. Moses understood it. Moses declared his heart:

Are you concerned what this might do to me? I wish the LORD would give his Spirit to all his people, so everyone could be a prophet. Then Moses and the seventy leaders went back to camp.^{[224](#)}

They rejected the bottom-up strategy again when they wanted a king, preferring Saul to Samuel's ministry of speaking to everyone. Now Samuel would have to spend all his time speaking to the king who would reinterpret it for the people. When they laid the foundations of Solomon's temple, they put the foundations at the top. David's heart was for a house for God, in the midst of the people. Solomon turned it into a hierarchy of priests and officials, rules and boundaries, ceremonies and rituals, an inward not outward looking organization. In the fullness of time, when its fruit

was full-grown, God came down again, as he had done at Babel and scattered them into Synagogues, (small communities of clans), using Babylon as His instrument. Jesus came, not to preach from the new Roman Temple, but in Synagogues.

In seventy^{AD}, Daniel's, 'abomination', was the setting up of idols in the temple, but the 'desolation', was God's act to reverse a top-down kingdom by destroying the Temple.²²⁵ Now synagogues would spring up wherever families and clans with more than ten Jewish men settled. While Paul fought hard and long against Judaizers on doctrinal grounds, God was holding at bay a top-down influence upon His Kingdom.

Constantine was the next to reverse God's intentions, nationalizing Church, the organized it on a World-Kingdom model. The Roman church using Roman tactics of the Sword and Crusades to establish a top-down structure, destroyed Kingdom-of-God principles.

Every time, God had within those structures a remnant of ambassadors who would one day arise and see the collapse of the structures and the rise of the Kingdom-of-God within the World-Kingdoms.

Which leads on to another principle.

The Servant-King principle in the kingdom.

Have you learned yet, if you want to find Jesus, you will have to go where sinners and outcasts are? Solomon's lover thought she could have Solomon all to herself, she lay in her room with her perfume, waiting for him to turn up. But he did not! I guess she thought he had gone off her or something. Then she was told, he is out in the fields with the servants, if you want to find him you will have to go where the harvest is.

It started in Cain and Abel. Abel had the servant drive, putting his heart and soul into keeping sheep. Cain had the selfish heart, he looked after the flowers and veg. Cain, (like the elder brother in the parable of the prodigal), was in it for the inheritance, not the service. His heart sought recognition in the biggest and best vegetables. When the fruit was fully formed in the hearts of these two brothers, it revealed itself, not in the offering but the attitude. The religious, can't handle a principle like that.

***In World-Kingdoms, Praise of achievement is the reward
It lasts until someone dethrones you with a higher achievement.***

In the Kingdom-of-God, the blessings you receive are the blessings you share and the blessings you share return as blessings indeed

Principle 13: Motivation of Achievement

In the parable of the daily dollar, the master brought the last first and paid a days wages for one-hour's work. The others expected more but got only the same. '*You have made them equal to us*', was their complaint, that is what they could not handle! Who wants a King like that? That makes tax collectors and sinners equal to us.

A World-kingdom structure, puts distance between them and me. But it puts distance between the king and me also. Pharisee thinking had three group levels in their hierarchy, holy, common and Unclean. They thought themselves holy, they could tolerate the common at a distance, but a prophet that moved among the unclean cannot possibly be the Messiah. The upside down principle became the veil over their eyes.

except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. [226](#)

Standards of Piety

Pharisees could accept a statement like that because it meant, *'You are ok, just try a little harder'*. To everyone else it meant, *'You don't stand a chance'* in the Kingdom-of-God'. But it is not translated correctly. Except your righteousness goes beyond that of... It is the 'righteousness' that must go beyond theirs, not the piety of the Pharisee. The piety of the Pharisee consisted of alms giving once a week, prayer three times a day, and fasting once a week, not touching dead things, not eating certain meats, and keeping the commandments. So the pass bar was set here. Effectively saying, *'I am righteous if I live within these boundary fences'*, Jesus reverses the argument saying, *'You have fenced everyone else out'*²²⁷. Paul also confronts this:

Why then do you still submit to these things as if they are the smart thing to do. They outwardly appear to be very humble and to have control over your body. But they don't really have any power over inner desires.²²⁸

Setting the boundary fences of standard, within which you function is piety.

Piety acts at the level of behaviour, not motivation.

*Like a prison,
Boundary fences keep you in
and everyone else out*

Principle 14: Piety is not Righteousness

To go beyond the pass mark means to go deeper in the character. The character does not look for pass marks, it looks for motivation. God pronounces righteousness in the character motivation not in the action. World-Kingdom, works on the sub-conscious learning, *'I am higher in ranking, so I am better than you'*. Everything gravitates to the top. The top sets the laws and lower levels obey. World-Kingdom values are based on, *'If you do... Then you might'*. Because it is a hierarchy, you have to climb. If you reach this standard then you can move up one rung. Pharisees, preferred this structure because they were at the top.

The Great Reversal

Kingdom-of-God principle reverses that. Everyone, enters from the bottom. Everyone must bow low to get through the gate. Everyone must be brought into the kingdom via a Kinsman-Redeemer, and he achieved it for you in the death and resurrection as Jesus Messiah. If, this reaches the heart, it changes the motivation. *'Because I have... You are'*. 'The last shall be first and the first last'. 'The least in the Kingdom-of-God is greater than...'

World-Kingdom choose piety to fence behaviour. A sheep farmer from Wales, once went for a holiday to New Zealand, the contrast was enormous. In Wales sheep were limited by paddocks and dry stone walls. In New Zealand, there are no walls or fences as far as the eye can see. He asked, *'How do you keep the sheep from wandering off into the distance and getting lost'*? *'The water holes'*, came the reply. The Kingdom-of-God principle is: water holes not fences. A Kingdom-of-God king supplies wells and the people stay close in gratitude. Now understand what Jesus was about when He says:

"Everyone who drinks of this water will be thirsty again, but whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life."^{[229](#)}

He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified^{[230](#)}.

but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life."^{[231](#)}

Jacob learned that principle. He would dig wells on a vast common and the sheep would not wander far, Then World-Kingdom tricks kicked in. His wages depended on keeping

striped and plain sheep apart by fences. World-Kingdoms need fences to measure piety to reward. The Kingdom-of-God blesses with wells and the people are motivated not to wander out of gratitude.

To those that hang on to World-Kingdom lifestyle come the woes.

Woe to you: Chorazin, Bethesda; [232](#); Scribes and Pharisees;[233](#) Rich in this world's goods; [234](#) exploiting Lawyers;[235](#) False Witnesses.[236](#)

To those who would enter the Kingdom-of-God comes the Blessings: The beatitudes are a pronouncement of blessing upon people who enter the kingdom. To enter the kingdom you will be poor of spirit, you will inherit heaven. To enter the Kingdom you will become meek, but you will inherit the earth when all other kingdoms have been vanquished and wars are no more. To enter the kingdom you will have to receive mercy, which will change the hearts to show mercy. To enter the kingdom you will have purified hearts, which will let you see God. To enter the kingdom will mark you out for persecution, which will confirm your citizenship and reveal any chaff and straw in the heart. You are salt! You are light! These are pronouncements not requirements. It is the basis of the kind of ambassador we are going to be, as we respond to grace.

In the World-Kingdom, your acceptance is dependent on what you do. In the Kingdom-of-God, God pronounces acceptance, and our response is demonstrated in what we become. Faith accepts the pronouncement, our ethics respond in gratitude. The beatitudes start with the pronouncement. You are already blessed and you shall ... [237](#). Knowing the blessing generates the desire to become like it. This is what we meant by living out gratitude.[238](#) Kingdom-of-God methods are not confrontational but demonstrations of grace.

And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. [239](#)

And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom. [240](#)

Which leads us on to the question of Kingdom-of-God ethics and behaviour.

[219](#) *The main world trade route 'By way of the Sea' ran right through Galilee.*

[220](#) *Romans 12: 10,; 1 Corinthians 12: ff; etc*

[221](#) *Romans 15:26 Macedonia and Achaia ; Acts 13 Antioch, Galatians 2: 10 ; etc.*

[222](#) *Exodus 25: 8*

[223](#) *Exodus 20 : 19*

[224](#) *Numbers 11:29*

[225](#) *Mentioned in Daniel 9:27,11:31,12:11*

[226](#) *Mat 5:20*

[227](#) *Matthew 23: 13*

[228](#) *Col 2:23*

[229](#) *John 4: 14-15*

[230](#) *John 7:38-39*

[231](#) *John 4:14*

[232](#) *Matthew 11: 21*

[233](#) *Matthew 23: 13-25*

[234](#) *Luke 6: 24*

[235](#) *Luke 11: 46*

[236](#) *Luke 22: 22*

[237](#) *Matthew 5: ff*

[238](#) *See Page 45 Motivation and Keeping the Law*

[239](#) *Mat 4:23*

[240](#) *Mat 9:35*

CHAPTER 8
Character, King and Citizen

English is a particularly emotive language. It is subliminally so, because of its grammar. Is a wife the subject or the object of a husband? It depends on how you write your sentence! In reality, it is neither. English Grammar makes it difficult to express interdependence within a short sentence. Both words, subject and object, carry concept association that do not apply in reality. Husband and wife are mutually dependent, or should be!^{[241](#)} But that does not stop the hackles rising when words like: subject, submit, or subordinate arise in English Bibles. Paul got a bad name because poor English grammar translations misrepresent what he was trying to say. Returning to our robot with artificial intelligence and autonomy from early chapters, it is the autonomy part of our robot's program, that wants to block out any notion of a creator and designer, because autonomy finds these restricting.

Is the king the subject or the object of the kingdom? Does the kingdom exist for the king, or the king for the kingdom? Answer, they should be mutually dependent. World-Kingdoms design their systems around the king. The king, by any other name, takes subjects, and treats them as objects. As power increases, a World-Kingdom king, presumes subjects are there for his benefit. The Kingdom-of-God, is designed around autonomous citizen groups, who need a king. Human limitations built into Adam and Eve, required a king for their own protection. They were simply not clever enough to understand all the workings and structures of creation, but their autonomy, overriding logic and emotion, won the day. Autonomy rebelled against the idea of obedience, and limited humanoid intellect submitted to it. Choosing to eat one sweet now, rather than several

later, is foolishness, but an impulsive, emotional, human trait. It did not take long to discover, choosing the little enticement of knowledge now, rather than submission to God's law and greater wisdom later, was the foolishness of human nature. All that did was return natural law to chaos. Law is the base on which the nature of this universe survives.

The word 'subject', occurs seventeen times, and only in the New-Testament. Submission is never forced. Force never produces submission, only resentment and rebellion. Autonomy, (or as jargon would have it, free-will), must always be freely surrendered to another, lest it plants resentment and grows rebellion. True submission responds to gratitude, not fear. Gratitude is a recognition of wiser-authority that has your best in mind.

Even in the demonic realm, (where control and power are chief motivators), Authority lines are recognized, but to be commanded by those without authority produces great resentment.

Some Jewish men started going around trying to force out evil spirits by using the name of the Lord Jesus. They said to the spirits, "Come out in the name of that same Jesus that Paul preaches about!" Seven sons of a Jewish high priest named Sceva were doing this, when an evil spirit said to them, "I know Jesus! And I have heard about Paul. But who are you?" Then the man with the evil spirit jumped on them and beat them up. They ran out of the house, naked and bruised.^{[242](#)}

These men sought a sweetie now. They wanted recognition and power without understanding. It is not a form of words that matters, but the authority that empowers the words.

Kingdom citizens take their example of submission from a Servant-King.

"Abba, Father! You can do all things. Don't make me drink from this cup. But do what you want, not what I want".^{[243](#)}

John, was not thinking of beards and blue eyes when he announced:

We have not yet been shown what we will be in the future. But we know that when Christ comes again, we will be like him. We will see him just as he is. He is pure, and everyone who has this hope in him keeps themselves pure like Christ.^{[244](#)}

Our likeness is not in robes and sandals, but in the spiritual motivation, which produces the character, which performs the action, which displays the authority, by which we live.

Cultivating Citizenship

Plant a Hydrangea in acid soil, it will be blue, in alkaline soil it will be pink. Maybe Naaman knew what he was doing, when he loaded up bags of soil onto his donkey to take home.^{[245](#)} Maybe Paul knew exactly what he was doing when he opposed the Judaizers who wanted to add works to grace soil. Culture is formed by soil in which citizens put down their roots, which makes it harder for citizens who live in a foreign kingdom. Aliens in foreign lands, usually form communities in those lands to protect their culture. Communities are bags of soil carried from a homeland.

Self-worth, self-esteem, and self-significance, are seeds deep in the motivation of humanoids. Where those seed put down roots, will colour the fruit produced.^{[246](#)} In kingdom language, we are talking about the soil of the kingdom, and how it shapes the fruit of life.

World-Kingdoms grow, 'me', fruit. Self-preservation, and self-protection, are nutrients in plenty in World-Kingdom soil. Remember, 'take' is the key word for World-Kingdom motivation. Its soil encourages the excessive growth of: competition; possession; influence; power; position; and independence. World-Kingdoms sell these products as self-worth, self-esteem, and self-significance, enhancers. You

have heard them, *'You are worth it'*, they will say with their lips while their hearts declare, *'There is one born every minute'*.

When a person becomes a Kingdom-of-God citizen, three-stages of change occur due to the different soil. First, Kingdom-of-God soil reduces the distortion of fruit caused by the *'me'*, story. World-Kingdoms have to tell, *'my stories'* of achievement to compete in self-worth, self-esteem, or self-significance. But the narrow corridor of escape between the two kingdoms, cleared for safe passage by Jesus, insists humans cannot reach the standards expected in, *'me-cultures'*.

Most humans will come into the Kingdom-of-God with the story, *'God's love only has eyes for me'*, but quickly re-learn *'God so loved the World. I am included in the 'whosoever', but not exclusive to it, (as many the preacher might sell it). The new constitution is God first, because I have no entry, but by Him; Others come second, because growth is the essential purpose of the kingdom; and 'me', comes last, because we have left a taking culture to join a giving culture. World-Kingdom soil is mainly phosphorous to encourage a root grab. Kingdom-of-God soil is rich in nitrogen, to produce fruit, for others to enjoy.*

The second change, which not all Kingdom-of-God citizens want to take, is the *'God loves me'* transformation. *'If you were the only girl in the world ... Nothing else would matter'*.^{[247](#)} was sung by Solomon's lover long before Dean Martin. The lover in the Song-of-Solomon, (as we mentioned earlier), thought being in love with the king meant, rolling around on her bed, waiting for him to call, and shadowing her eyes in a mirror. She quickly learned, Real love meant rolling up her sleeves, going to the fields and shadowing her lover in his work. Kingdom-of-God principle is giving not getting.

The prodigal son parable is about learning this lesson in three easy stages:

‘Give me now my inheritance’;

‘I am a fool, This does not satisfy’;

‘Make me as one of your servants’.

Anything changing motivation from ‘Give me’ to ‘Use me’, is evidence of fruit growth. World-Kingdom soil will use the oldest trick in the book to hide the difference. *‘Did not God say take no booty’*, asked Samuel of Saul, *‘then what is the meaning of bleating sheep?’*. *‘I thought they would make good sacrifice’*, justified Saul. Translated into motivation-language, that reads literally, ‘I got caught taking the sheep, the best justification I can give now is, I was going to give them in sacrifice. *‘You have rejected the command of God therefore God has rejected you’*, was the consequence²⁴⁸. God wants obedience not sacrifice²⁴⁹. Anointed or not, self-justifying your motivations, is World-Kingdom growth. ‘Seek first the Kingdom-of-God’, does not permit the use of World-Kingdom methods.

The third change, comes when soil changes talents, to gifts. Talents grow well in World-Kingdom soil but die in Kingdom-of-God soil. World-Kingdom soil, has an additive called competition. Competition, can degrade roots to comparison. Competition, makes talents stretch harder and go faster, but it can degrade the motivation to jealousy, or hate. Open to World-Kingdom soil, it looks for World-Kingdom methods to cheat. It has destroyed many who cannot live with low self-esteem, self-significance, or self-worth. Talent only lasts long enough for the next person to take your position. Talent asks, *‘Do I measure up to the team, or the job’*. It will never contribute to self-confidence, self-esteem or self security, in the long run. Kingdom-of-God turns talents to gifts. Peter’s talent was fishing for fish. He knew boats, waters, weather, and fish feeding habits better than most. Peter’s gifting was

the gab. A born leader who could persuade others to follow. Starting with Andrew, he shifted from Talent to Gift by introducing him to Jesus. Fearless, his self-assurance turned to boldness before the ruling Sanhedrin. World-Kingdom talent had to go, allowing his Kingdom-of-God gift to grow. Talents are, what I practice to impress. Gifts are what the spirit within, grows the character to become.

Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever. Amen²⁵⁰.

Gifts, grow when they are treasured. Grandma does not have a drawing displayed on her fridge because it is a Picasso, it only looks like one, because a grandchild gave it as a gift. It did not have to compete with Picasso for pride of place on the fridge door, it was a gift given in love by a loved one. Love has a way of turning values upside-down. The trace-element of the Kingdom-of-God is love. It revalues everything, yes, you are better than me, and I will value you as such. Submission kills competition, but your gift-fruit is for me to share, because this is the Kingdom-of-God.

Kingdom Communities

The shift away from a central temple to synagogues was always part of God's deliberate plan. It was not God's idea to build a grand temple, it was David's. God only saw it as a desire of David's heart and delayed it as long as he could.

'Since the day that I brought my people Israel out of Egypt, I chose not to build a house in the tribes of Israel. But I chose David to be over my people Israel.' Now it was in the heart of David my father to build a house for the name of the LORD, the God of Israel. it was in your heart to build a house for my name,

you did well that it was in your heart. Nevertheless, you shall not build the house²⁵¹.

In the wilderness, the tabernacle was the heart of the nation by design. Its purpose was to root the nation in a culture. All the clans camped around it in equality. It was the community centre, the education system, the law centre, and the welfare system. When the Children-of Israel first went into Israel land, they were forced to spread out away from one central tabernacle. Abandoning the tabernacle at Shiloh,²⁵² they forgot to take the law and culture with them. Forty-years in the wilderness was supposed to get the law and culture into their beings, to produce a nation after God's own heart. But when they left the Tabernacle at Shiloh, (for safe keeping of course), they also left Kingdom-of-God law and culture behind with it. Foreseen by Moses, he commissioned the Levites, not giving them grazing lands of their own, but spreading them out among the people. Their commission was to instruct and encourage the whole land in Kingdom-of-God living. But they did not, and the book of Judges records what happened.

This was also part of the bigger plan, when Israelites were carried off into Babylon. There they were obliged to set up small congregations as communities, by riversides and other local places, to support each other. Later, it was essential for the spread of the gospel, that one central temple at Jerusalem should be dismantled and synagogues established around the world. This was done in seventy^{AD}. There has never been, throughout all history, a centralized religion, that has resisted a world-kingdom hierarchy system. Even Solomon, with all his wisdom, fell into this trap.

Part of the Kingdom-of-God good news is, God has broken down the hierarchy system between humans and God. God could now dwell among creation. It had been the task of

Israel to demonstrate this to the world. Now it is the task of Kingdom-of-God people to demonstrate it as they spread over the world with the good news of the Kingdom-of-God. How could people of distant lands see the functioning of Kingdom-of-God? By seeing communities functioning on the pattern of the Kingdom within their own domain. One temple in a distant land, that had reverted to World-Kingdom hierarchy structures, could never demonstrate Kingdom-of-God living.

When Samuel anointed a king for the first time, it came with a change of emphasis on how God would judge a nation. The character of the king changed the soil of the nation. A good king produced kingdom fruit in the nation, a corrupt king turned it bad. Paul recognized this as an important principle when he was given the commission of establishing Gentile assemblies around the continents.

That is why he was so hot about leadership standards. Large parts of his letters remind leaders, their responsibility to the flock lies in a pure character first and foremost. His strong advice to be sure of mutual covering support from other leaders, comes from Jesus who established kingdom work as at minimum, a twofold bond. His strong warnings to leaders that they will be judged by higher standard than their flocks on judgment day, was also to persuade them to watch themselves carefully. He was himself criticized by many for his leadership styles, but never for his moral, ethical or spiritual lapse. Paul was very jealous in appointing leadership for this reason. The community can never go beyond its leadership, but a community will seek to attain the level of its leadership. The character of the king, stands paramount in a kingdom. David was a king after God's own heart in spirit, but his flesh let him down. As such, the whole Kingdom took a dive. Jesus, recognizing this diversity in the disciples pointed it out to them:

Your spirit wants to do what is right, but your flesh is weak. [253](#)

It comes as a great relief that a kingdom is to be judged on its king, and not weak citizens. The king has a covenant with his people. That is why no other king can be found suitable for the Kingdom-of-God. If the king is flawed, so will be the kingdom.

When David signed a covenant with his people to defend them from the Philistine gangs marauding their wheat crops, the people reneged on their side of the bargain, and ran. But David stood back to back with Shammah, to deliver the covenant. [254](#)

When Jesus came to the end of his earthly work, he could stand before his father and say *'I kept them safe by the power of your name, the name you gave me. I protected them. And only one of them was lost the one who was sure to be lost. This was to show the truth of what the Scriptures said would happen'*. [255](#) It was the work of the king that established the Kingdom-of-God through the cross. Without this King, there will be no kingdom for you and me. His authority is what gets us in, And His authority keeps us safe. That coming kingdom is only safe in the hands of that Servant-King. But in the meantime we live as aliens in World-Kingdoms.

Ambassadorial responsibilities.

Part of Jesus' strategy, was to establish Kingdom-of-God culture in his twelve disciples. Towards the end of three-years, He deemed them ready for a greater role. Taking them aside for one final seminar, He summarized what they had discovered so far: I am the way to the Father [256](#); I will set up the safe passage from this kingdom to the Kingdom-of-God [257](#); I will not leave you alone, providing you remain in me. [258](#) All this is now part of your culture. Now you are ready for the commission:

you are now no longer servants, because a servant does not know what his master is doing. But I call you friends, because I have made known to you everything that I have heard from my Father.^{[259](#)}

Before Jesus returned to Heaven, He said to His followers:

And I appoint unto you a kingdom, as my Father hath appointed unto me. ^{[260](#)}

The Kingdom God gave Jesus was passed on by Jesus to His followers not as theirs to do with it as they pleased, but as ambassadors in a foreign land until they are called home to an inheritance. God chooses for purpose, not privilege. Jesus left His followers with a responsibility of extending the Kingdom of God throughout the world. They were to be ambassadors of the Kingdom, and they were to spread kingdom culture under Kingdom-of-God rules of engagement. Those that seek to recruit at the point of the sword, will be harshly judged, not least for misrepresenting the Kingdom-of-God and its constitution. An ambassador is a representative sent by one kingdom to represent and transact business in another. He is a messenger and authorized agent of the kingdom he represents.

One more point Jesus made, before the seminar was over. Hold fast to these three points because your commission is to be ambassadors in a hostile kingdom^{[261](#)}. The ambassador in a World-Kingdom does not have an easy task, but a worthwhile one. An ambassador must first, and foremost be a loyal citizen to his or her home country. Nearly all Jesus's teachings, were instruction on citizen-allegiance. His life itself, on the other hand, is an example as to how ambassadors of the Kingdom-of-God should behave in World-Kingdoms. His death and resurrection, established a small corridor of safe passage, between World-Kingdom and the Kingdom-of-God, as he promised. The task of an ambassador? To set up and look after Kingdom-of-God

communities all over World-Kingdoms. The purpose? For the world to see a contrast between the two kingdoms. World-Kingdom citizens can learn and absorb, this new culture into their own life. What principles are these communities to demonstrate and teach?

But Jesus called them unto Him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many.^{[262](#)}

Jesus established a basic Kingdom principle: *'It shall not be so among you.'* Later in history, organizations, pretending to represent the Kingdom-of-God, set up hierarchical systems after the manner of World-Kingdom patterns. These have advanced religion, not the Kingdom-of-God. Many have brought the Kingdom-of-God into disrepute. Many have grown up as weeds in Kingdom-of-God fields. Harvest time will have the last say.

Before His death, Jesus prepared His disciples to continue the extension of the Kingdom. First, as observers of how the message of the Kingdom was to be presented. Where Jesus went and what he did, they observed.^{[263](#)} The scary bit came when Jesus sent them out to *'preach the Kingdom of God and to heal the sick'*.^{[264](#)} Finally, He commissioned them as ambassadors:

And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world.^{[265](#)}

Part of that commission was to teach and train communities around the world, in the constitution and culture of Kingdom-of-God living.

[241](#) *I have just committed another faux pas by placing Husband first in the sentence. Equally so if I reverse the order.*

[242](#) Acts 19:13

[243](#) Mark 14 :36

[244](#) 1 Jn 3:2-3

[245](#) 2 kings 5': 17

[246](#) *In the jargon we are talking about the nature nurture debate.*

[247](#) *If you were the only girl in the world : Dean Martin 1916*

[248](#) 1 Samuel 15: 1 ff

[249](#) 1 Samuel 15: 22

[250](#) 1 Peter 4: 10 -11

[251](#) 1 kings 8 12-21.

[252](#) *Where it stayed for the best part of one-hundred years*

[253](#) Matthew 26: 41

[254](#) 2 Samuel 23: 11 ff

[255](#) John 17 : 12

[256](#) John 14 : 1-14

[257](#) John 14: 12 & 19

[258](#) John 15 : 1- 14

[259](#) John 15:15

[260](#) Luke 22:29

[261](#) John 15: 18-27

[262](#) Matthew 20:25-28

[263](#) *Luke 8:1*

[264](#) *Luke 9:2*

[265](#) *Matthew 28:18-20*

Constitutional and cultural Submission

As we have observed, the constitution of the kingdom is: *'Love the lord your God with all your heart mind and soul, and your fellow human as much as yourself'*. A constitution has to be unpacked for practical reason. In the real world, conflicts and disagreements appear as humans try to grasp the essence of these principles in contrasting circumstances.

For a short time things were perfect. God settled in the centre of the Garden, by the Tree of Life and the Tree of Knowledge. Adam had found a soul-mate in Eve, and the world around them was perfect. But there is a crowd and Satan interfered. I have often wondered if the two children were born before Adam and Eve were excluded from the garden, would Cain and Abel have been the best of buddies? Was it the blame game between Adam and Eve that they had learned from their parents? We shall never know. But see here, this is the beginning of World-Kingdom hierarchy. This couple were vying for superiority in pecking order. They were trying to establish a hierarchy of blame. Eve picked the fruit, Adam ate it. Who is the subject and who the object in this incident? There is neither, because the two had become one. Both had disobeyed. Motivation of guilt, sought absolution of blame, that as the natural law consequence built into disobedience. There is no hierarchy for humans established by playing the blame game, all have sinned and fallen short.

'Marriage' is a Kingdom-of-God word, that requires willing submission. 'Body' is another. 'Branch and vine' are Kingdom-of-God words, requiring willing submission. So is 'Flock'. 'Household' is a Kingdom-of-God word, that requires willing submission. Likewise, 'Temple'. Enough, you have the picture. Interdependence is a Kingdom-of-God principle. Office, that seeks to be in a hierarchy, does not stem from

the office, but the motivation of the person holding it. If the World-Kingdom motivation, 'I am more important than you, ever creeps into the Kingdom-of-God, it destroys the very culture of the Kingdom-of-God. When the motivation, *'You are more important than me. I need you, let me encourage and support you'*, motivates the community, it demonstrates Kingdom-of-God culture. That turns the subject, object argument upside down. If the subject or the object of the kingdom motivation is demand, it is World-Kingdom. If the subject or the object freely and genuinely recognizes worth, the motivation is Kingdom-of-God motivation. Kingdom-of-God people have learned the basic constitutional principle when, its subjects and the objects fully understand interdependence.

Understanding foundations of Kingdom-of-God community is to understand there is no power structure, but a mutual support system. God has all power and all authority, but He does not use it, except to bless the whole kingdom. Protection of self, or office, is not a valid reason.

Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?^{[266](#)}

As it is, Peter had chopped off the ear of one soldier. And Jesus had used his power to restore it. Position in the Kingdom-of-God requires not only submission but self-control. Imagine it had been James and John with the power.

And when his disciples James and John saw it, they said, 'Lord, do you want us to tell fire to come down from heaven and consume them?' Jesus turned and rebuked them. ^{[267](#)}

Our Kingdom-of-God constitution, has a procedure for the use of power. It is not within the ambassadors remit to use it. Can you remember back in the introduction, we were introduced to the watchers? Ambassadors report back as part of the watchers team. Remember how, in Daniel and

Ezekiel, we saw watchers discussing in council with Yahweh-Elohim, about the Nations? How they put the case and waited for Yahweh-Elohim to decide the outcome? That is Kingdom-of-God constitution. Jesus here reveals the principle. He has the power, but is not willing to use it outside Kingdom-of-God constitution principles. 'If I ask, He will send', is

*Anything changing
the flow of blessing
from give to take is
breaking Kingdom-of-God
law.*

*My story does not
supersede
Kingdom Law.*

Principle 15: You not Me Blessings

the power, 'Nonetheless, as you will', declares the motivation and the submission. And he sent the message by medium of prayer, which is the same medium we all have.

The essential nature of submission in relationships

Without submission a kingdom is divided.

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:[268](#)

But, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.[269](#)

One day, when the fruit of human heart is fully matured, He will use that power and authority in a final death Judgement. But that is for later.

When Moses expanded the constitution in the Torah, he built that in:

When a man hath newly taken a wife, he shall not go out with the army, neither shall any kind of business be imposed upon him; he shall be free for his house one year, and shall gladden his wife whom he hath taken.[270](#)

The principle is: get the relationship right before you embark on the mission. If the relationship is not secure, the mission will fail. The Satan principle is to pick them off one

by one. Get Eve while she is alone and Adam is busy 'doing', ministry in the garden. Don't take them in twos lest they support each other. Get David while he is so busy being King, that he neglects his family relationship. Then Israel will divide their allegiance among his children. Don't to get all Israel to take spoils of war and disobey God, just get Achan to do it, A small village like Ai will bring the nation down if you can get one man out of line. This is probably the most over used tactic of the Satan. Just break the relationship bond within the Kingdom-of-God and you can bring it down. Just one or two will do. The major task of the 'watchers', (ambassadors), is to be:

"I do not ask for these only, but also for those who will believe in me through their word, that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me.

The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me.

Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them."

Jesus' teachings were necessary, because the Kingdom-of-God works on different values, taught by World-Kingdoms. World-Kingdoms are presently under the hand of the prince of this world.

The greatest significance must be found in the wilderness battle. The Satan managed to get Jesus alone. There he tried to divide the Trinity family. *'I can give you the kingdom now if you break rank with the Father and The Spirit and fall*

in with me'. But the bond of relationship between the three was too well established.

Again, the Devil took Him (Jesus) up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them; And said unto Him, All these things will I give thee, if you will fall down and worship me.^{[271](#)}

***get the relationship
right before you
embark on the mission.***

***If the relationship is
not secure, the mission
will fail.***

Principle 16: relationship first

Don't miss the preeminence in Jesus' teaching on relationships. Metaphors of the kingdom makes it clear that the Gospel is a call to allegiance in relationships. We can describe our relationship with God in many other ways: Adoption, Redemption, Marriage, Covenant, Salvation, Friendship, Building, Sheep, Vine, Friends, Bride, water, bread and so on. Each of these has its values because it communicates different images and ideas. But none are possible without a strong relationship. The Kingdom-of-God is nothing, if it is not founded on this kind of relationship with its king.

Pharisees promoted World-Kingdom values of behaviour. Behaviour will never get a person into the Kingdom-of-God. The only way in is through relationship that changes motivation deep of the heart. It starts with Gratitude that the Servant-King has established a safe corridor, from World-Kingdoms into the Kingdom-of-God. That safe route brings everyone down to the same level. Gratitude for the love is what sows the seed of love, which is what allows the Kingdom-of-God to function.

**You shall remember that you were a slave in the land of Egypt,
and the LORD your God redeemed you;**

^{[266](#)} *Mat 26:53*

^{[267](#)} *Luke 9:54*

[268](#) *Because the residents of God's Kingdom are still in fleshly bodies, division may arise from time to time. Jesus gave instructions for handling such divisions in Matthew 18:15-35.*

[269](#) *Matthew 18:19-20*

[270](#) *Deuteronomy 24:5*

[271](#) *Matthew 4:8-9*

books by same author

A history of Limmer- Person Place, & Thing

I-think-i'd-better-think-it-out-again

Overturning tables

The right time the right place

Surfing the scriptures

The above E-book versions are available free from :

<https://www.obooko.com/>

<http://www.worldlibrary.org/>

<https://www.free-ebooks.net/>

<https://www.bookyards.com/en/welcome>